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ABSTRACT

This manual examines peace and justice themes with a specific domestic focus on issues rooted in the cultural, political, social, and economic fiber of the U.S. culture and economy. Each unit begins with overall goals for the unit with lessons developed around each goal. The lessons include brief background information for the teacher and suggested classroom activities. Worksheets accompany many units. Recommended written and audiovisual resources are listed. The volume contains the following: (1) "How To Use This Manual"; (2) "Introduction"; (3) "Conflict Resolution and Dealing with Violence"; (4) "Ageism"; (5) "Justice for People with Disabilities"; (6) "Sexism"; (7) "Racism"; (8) "Multicultural Education"; (9) "Poverty in the United States"; and (10) "Advertising and the Media." (EH)

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Educating for a Just Society

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Grades 7 – 12

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Educating
for a
Just Society

by Kathleen McGinnis

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HOW TO USE THIS MANUAL

A. "A Methodology for Educating for Peace and Justice"

We suggest reading the introductory section carefully for general teaching suggestions before deciding which components of this volume to put together for a course or program. Returning to these methodological reflections several times during the year as one way to do some self-evaluation is often helpful.

B. General Format

Each unit begins with a listing of the overall goals for the unit. Then a lesson is developed around each goal. The lessons include brief background information for the teacher as well as a number of suggested classroom activities.

The activities are usable in a number of different classes, and could definitely be used to supplement units already included in the curriculum. There are worksheets to be used directly with students at the end of most of the units. There are also lists of recommended written and audiovisual resources on the topic at the end of the units.

C. Rationale for Selection of the Themes

This manual is an attempt to look at peace and justice themes that have a specific domestic focus, the kinds of issues that are rooted in the cultural, political, social and economic fiber of U.S. culture and economy. Since no country lives in isolation from others, there are obvious international connections to all of these issues. However, it is the intent of this manual to focus on the internal domestic dimensions of these issues. Five of the units (Sexism, Racism, Multicultural Education, Ageism, and Justice for People with Disabilities) are aimed specifically at the demands of justice for groups of people who are institutionally and personally the targets of discrimination in our society. We feel that all of the units deal with issues which can have a high level of interest for young people. We also feel that it is essential in today's world for young people to become critical thinkers about these issues.

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Introduction

A Methodology for Educating for Peace & Justice

I. Basic Concept

Educating for peace and justice or "peace education" is both a "what" and a "how". It involves methodology and lifestyle as well as content. In order to communicate effectively the values and skills necessary for the building of peace, these values and skills must be experienced in the process. Peace, then, is not simply a concept to be taught, but a reality to be lived.

"Peace" needs to be understood in all its positive senses. It is much more than the absence of violence or war. First, it involves developing alternatives to violence as a means of resolving human conflicts. It is working for reconciliation at all levels of human life — interpersonal reconciliation; reconciliation between peoples of different races, genders, sexual orientations, religions, nations, etc.; and reconciliation with the earth itself.

Peace is also the realization of justice. Working for peace is working for the kinds of relationships among persons and groups, and for the kinds of institutions (political, economic, social, educational) that promote the well-being or development of all persons. Such well-being includes basic human necessities, dignity, participation or self-determination, and solidarity and service with their fellow human beings, with all species, and with the earth itself.

II. Methodology: Awareness to Concern to Action

The overall goal in this challenge can be expressed in a way that reveals the basic methodological components of peace and justice education — from awareness to concern to action. Peace education promotes a process of conscientious decision-making on crucial social issues and thus seeks to develop informed, compassionate and courageous agents of change. Because of the threatening aspects of these issues for most people, youth and adults alike, promoting this process of awareness, concern and action requires us as peace and justice educators to be pastoral as well as prophetic. Finally, in order for learners to experience the values and skills involved in peace education, they need to see them modelled in our classrooms and lives. Following is a further examination of each of these methodological components in some detail.

A. Awareness (cognitive goals)

There are at least five values, concepts, or sets of skills that students need to become more aware of:

1. Their own giftedness

This two-fold awareness is probably the most important building block of peace education. First, it means promoting a sense of self-esteem. Without a positive self-concept or self-image, no one takes a stand, rejoices in diversity, "goes public", works for change. Thus, in Gandhi's schools in India, there is a 30 minute period every day of public performance (dance, song, poetry, etc.) as a way of encouraging students to stand up in front of others, to overcome their self-consciousness and become public persons. Secondly, the more we become aware of our giftedness — that who we are and what we have in talents and possessions are really gifts, gifts augmented by the efforts of thousands of others and not something we earned/created all by ourselves, as the "rugged individualists" would have us believe — the more willing we are likely to be to share these talents and goods with others and to give our lives for others in working for social change.

2. Data on the issues themselves: some facts and causes

Because much of a student's understanding of an issue will happen as a result of working on the "concern" and "action" components in the process, it is important not to spend too much time on "content" or attempt to cover too many different issues. It is better to focus on a limited number of issues and help students see connections between the ones they do study and some of those that they don't. If they get "turned on" to one issue because they gave it enough time, then they will be more motivated to go into others on their own or in future courses.

3. The human consequences involved

What policy-makers as well as ordinary citizens often do not see or consider are the human consequences of their decisions. Conscientious decision-making demands that we become aware of the effects of our decisions on others (people, species, and the environment). Awareness of the "social costs" as well as the "economic costs" of federal budget cuts, for instance, is crucial in evaluating such measures. Awareness of the victims of policy decisions is also a part of generating "concern". Further, discovering the connections between these issues/policies and our own lives, especially if we are victimized in some way, has a way of stimulating our learning and increasing our willingness and opportunities to respond.

4. Critical thinking skills to counter manipulation, propaganda

"It's OK, Dad, they only kill the enemy," was a nine-year old's response to a question from his father when he described an airborne ranger film he was shown in class by a military recruiter. An awareness that it is people who are killed in war, not some impersonal "enemy", needs to be fostered at an early age. So, too, does an awareness of the manipulation of our wants and needs by advertising. To be conscientious decision-makers, students need to be encouraged to think for themselves, to see and evaluate alternative positions on various issues, to formulate their own positions and articulate more and more clearly the basic reasons for their positions.

5. How social change takes place

This involves an awareness of how institutions, especially political and economic ones, operate and how to address them most effectively. Incorporating an understanding of the actions or strategies of political action or social change groups is essential. Becoming aware of the wide variety of action possibilities in relation to any issue is important in breaking open our imaginations about what we can do for justice and peace.

B. Concern (affective goals)

Perhaps the most constant task facing peace and justice educators is nurturing an inner sense of solidarity or concern, which is the link between awareness and action. Peace and justice education requires attitudinal change or conversion, not just information or shallowly rooted action. Thus, as Gandhi and other educators have realized, the heart as well as the head must be educated. The total person must be engaged in the learning process. Music and craft activities ("What the hands do, the heart learns") are quite helpful in this process. In terms of the conversion process, we find that at least three elements are involved, which peace and justice educators need to consider for their own lives as well as for their students. These three components are reflected in each unit in this volume.

1. Being touched by risk-takers and other advocates for change

People working hard for justice and peace provide us with both inspiration and an expanded imagination. The witness of people who are giving themselves generously, often at some risk, can help young and old overcome fears of being questioned, laughed at, ignored, or worse. The witness of people whose motivation is not financial gain and who find challenge and joy in working for others offers an important counter-model to the materialism all around us. The activities of these risk-takers — especially if we have a chance to ask them questions, listen to their stories, etc. — can also give all of us ideas about what we can do.

2. Being touched by the victims of violence and injustice

For people who are not victims of violence or injustice, such exposure has similar benefits, especially in terms of inspiration. Statistics about hungry people or the victims of racism often do not touch our hearts and move us to action. However, the experience of a hungry person often does. There is an urgency about injustice that we do not experience generally unless we encounter the victims of that injustice.

Further, encountering the victims of injustice, especially in their struggle against that injustice, can break down another counter-productive attitude. Most non-poor and non-victims think of the poor as needy and deficient. The economically poor are not seen as gifted nor as often capable of helping themselves. Experience can dispel this stereotype. Meeting the victims of injustice in their giftedness can open us to learn from them. It can also be empowering for students who are themselves victims in some way. We all have much to learn from those who are struggling against injustice about the nature of the injustice itself, as well as about effective strategies for change.

3. Being supported in community

Working for justice and peace often involves some risk. The support of others helps us overcome our fears. Working with others increases the effectiveness of our social action and provides both accountability and challenge. It is easier to excuse ourselves when no one else is around. Finally, working with others often provides the necessary ingredient of enjoyment. Young people especially need to enjoy social involvement if they are to integrate it into their own lives. Having peers along makes a real difference in many cases. And the processing of these experiences is essential, not just through individual reflection and journaling, but through group sharing as well.

A too comfortable lifestyle can remove us from all understanding of the economically poor. The more we challenge such a lifestyle and the more we seek ways of directly relating with at least one victim of injustice, the more we experience this inner sense of solidarity. And it is this growing inner sense of solidarity that makes us want to care and risk. Without it, neither we nor our students will ever get from awareness to action.

C. Action (behavioral goals)

Genuine concern expresses itself in action. As Gandhi taught, "what the hands do, the heart learns." If the whole person participates in doing, then the person is more likely to be moved or converted. This is why manual labor was so important for Gandhi. If we work the soil with our hands, for instance, we are more likely to become a lover of the earth. Conscientious decision-making implies courageous action in implementing our decisions. This action component of peace education is broadly defined. No one type of action is recommended for everyone. Individuals are at many different points, and what is appropriate for one person is not necessarily appropriate for others. Therefore, there is a range of action possibilities suggested in a number of the units.

D. Summary visual

Rather than see this three-fold process as linear, it is probably more accurate to visualize it as a spiral in which "action" leads to further "awareness". Action can also lead to an increase in "concern". In any event, the result of working on all three levels of activity — head, heart, and hands (action) — generally is a spiral going more deeply within the person at the same time as it goes out more broadly. Our interior wholeness grows as we embrace of the wholeness of creation.

III. Linking Action & Activities with Actions of Others

One way to make peace and justice more inspiring, relevant, and effective is to link the study, activities and actions as much as possible with what people committed to these issues are doing. This involves being aware of a number of different dates, events, celebrations. Here are some possibilities for timeliness:

- January 15 – Martin Luther King's birthday
- End of January-early February – 10 Days for World Development (contact them at 85 St. Clair Ave East, Toronto, Ontario, Canada M4T 1M8; 416-922-0591)
- February – US African American History month
- February 4 – Birthday of Rosa Parks
- March 10 – Anniversary of the death of Harriet Tubman
- March 24 – Archbishop Romero's assassination and "Central America Week" (contact the Interreligious Task Force on Central America, 475 Riverside Dr., New York, NY 10115; 212-870-3383)

- May 5 – Cinco de Mayo
- May 19 – Birthday of Malcolm X
- June 6 – Birthday of Marian Wright Edelman — founder of Children's Defense Fund
- June 16 – South Africa justice observance of anniversaries of the massacres at Soweto, 1976 (also Sharpeville, 1960)
- August 6 – Hiroshima Day observances
- October 2 – Gandhi's birthday
- October 11 – Birthday of Eleanor Roosevelt
- October 12 – Native American Day (UN observance to balance Columbus Day)
- October 16 – World Food Day (World Food Day Office, 1001 22nd St. NW, Washington, DC 20437)
- October 16 – 24 – Peace with Justice Week
- October 25 – United Nations Day
- November 8 – Dorothy Day's birthday
- November 12 – Birthday of Elizabeth Cady Stanton —women's rights advocate
- December 10 – Human Rights Week (Human Rights Office, National Council of Churches, 475 Riverside Dr., New York, NY 10115; 212-870-2424)
- December 26 – January 1 – Kwanzaa (see page 109)

IV. "How to Teach Peace and Justice"

Peace and justice issues can be overwhelming to many. People can feel hopeless in the face of massive social problems. They can also feel threatened because they are being asked to change their lives, take risks, or consider critical judgments about institutions and their own country. Thus, we must proceed carefully, paying as much, if not more, attention to our students as persons as to our course content. Here are a number of suggestions:

1. Start with the students as persons. Getting them to tell some of their own experiences with these issues may be appropriate. Relating to them in terms of their life outside the class is important — expressing an interest in their activities, problems, etc.

2. Take the students where they are. We need to tell them that it is OK to disagree with us, with one another, with any of the positions of the speakers and authors to which they are exposed. It is important that they have opportunities to express their own convictions and the reasons behind them. This could be done at the beginning of the course and/or of each issue you treat, as well as at the end of the course/issue, to see if there is some development in their positions and values.

3. Start with issues they are concerned about. When we focus on specific issues, it is best to start with ones the students can personally relate to and are immediately interested in. Some students probably have had personal dealings with issues like local poverty, racism, sexism, or violence. Starting a discussion on racial stereotyping with White students, for example, by asking for their own experiences with being stereotyped because of their age can increase interest and understanding for the racial dimension.

4. Start action suggestions with ones they are already doing. It is important to affirm students for what they are already doing before challenging them to move further. Often we make them feel guilty for what they are not doing, in a way that increases their resistance to change. And if students hear some action possibilities coming from their peers, they are less likely to write them off as inappropriate for themselves.

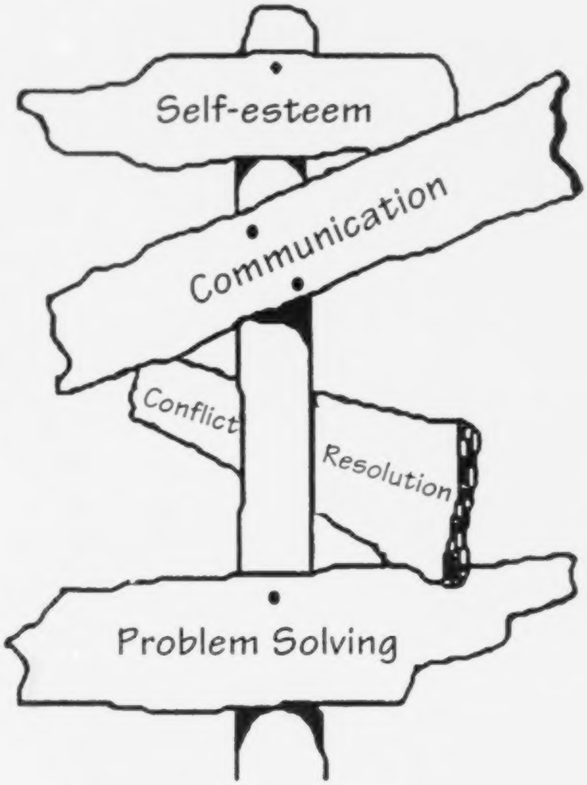
5. Involve students in decision-making whenever possible. The more ownership of the course/program they experience, the more fully they are likely to be involved. Perhaps they can help determine which issues are dealt with, what service projects are acceptable, what kinds of assignments they can do. Scheduling a regular (e.g., monthly) evaluation time with the whole group, where everyone is free to say what they like about what has happened over the past time period and what they would like to see done differently, is helpful. Often, such evaluations aid in giving the students more of a sense of ownership and thereby improving the learning experience.

6. Acknowledge our own "brokenness". It is crucial that students see us as a whole person, with values and hope, a willingness to act, but with fears and other weaknesses as well. The more honest we can be about these fears, the more helpful we can sometimes be in getting students to face their own fears. While we should share our involvements and successes with students, we should not be implying that we are perfect.

7. Acknowledge our awareness of the obstacles in their lives. The better we know our students and are honest about the obstacles in our own lives, the more likely we are to be understanding of their gropings in this area and help them accept their shortcomings as we work on their strengths at the same time. Even though this balance of high expectations and self-acceptance is sometimes tricky, it is well worth the effort.

8. Be a facilitator as well as a advocate. There are times when we need to take positions on issues and be explicit with our students about where we stand and what we are doing. But sometimes it can be more effective in leading them to formulate their own positions and values if we play the role of facilitator and have the tough content on an issue come from outside sources — speakers, articles, audio-visuals. If students have some difficulty with these sources, they don't have to attack us personally. We can stand aside, as it were, and help them wrestle with the issues, withholding our own feelings and opinions, at least for a while.

9. Provide elements of community and joy. If students feel alone, threatened, overwhelmed by difficult data and hurting people, they are likely to resist getting involved. But if we can create a sense of community in the class and make it a joyful experience, at least occasionally, they are more likely to be involved and integrate these concerns and values into their own lives.


Self-esteem
Communication
Conflict
Resolution
Problem Solving

CONFLICT RESOLUTION AND DEALING WITH VIOLENCE

Goals

- To suggest ways to empower students with the ability to know and believe in themselves.
- To increase communication skills which will build an environment of mutual respect.
- To develop mutual decision-making skills — evaluating situations, generating options, making and implementing decisions, and evaluating outcomes.
- To develop cooperative structures within the school environment, as well as to recognize and redirect competitive structures
- To develop conflict resolution and problem-solving skills.
- To grow in an understanding of the causes of violence in the school and in the broader society.
- To enhance critical thinking skills about cultural messages of violence, especially in games and media.

Lesson I. SELF ESTEEM

GOAL: To suggest ways to empower students with the ability to know and believe in themselves.

Teacher Background

All individuals are created with a uniqueness which makes them special as well as different. It is to the extent that the individual's uniqueness is called forth that they realize their power within. Many powers and gifts lie dormant in individuals because the forces of the environment have not recognized or called forth these special gifts within. If individuals are to take an assertive role in society rather than blindly and automatically submit to the dictates of others, then as educators we must help students believe in themselves as worthwhile beings with both strengths and areas that need improvement.

Suggested Activities

1. Have the students discuss the following questions in order to get more in touch with themselves:
   - — What is the most positive comment that has been made to you this week?
   - — What is the most beautiful experience you have had recently?
   - — What is the nicest thing anyone ever did for you?
   - — What did you enjoy doing most this week?
2. Have the students list events, places and persons important in their lives. Then have them choose the most interesting, and in a few sentences describe why this is the most interesting.
3. Often labels prevent people from developing their full potential. Have the students view CIPHER IN THE SNOW (available from Brigham Young University, Provo, Utah 84602), reflecting on the labels that were placed on the main character and what those labels did for his lack of growth and belief in self.
4. Since student's names are sometimes used in a derogatory or put-down fashion, create an environment of respect for each name. Have students explain the origins of their names. It is absolutely essential that teachers never do anything to belittle a student's name.
5. Keep a card file with a separate card for each student. Note on that card at least one strong point for that student. At the end of each week, go through the cards to see if you have done something that week to build on or point out that strong point.

Lesson II. COMMUNICATION

Goal: To increase communication skills which will build an environment of mutual respect.

Teacher Background

Because we are social creatures, we long to share our uniqueness with others. When people take the time and effort to understand and accept each other's uniqueness, there is the beginning of mutual respect. When students feel a teacher's respect for them or feel the respect of their peers, they continue to grow in a more confident, mature self-concept. The feelings, wants and needs of each and every person in the group are very important. It is essential that people perceive one another as different and affirm them in that uniqueness, and that individuals know how to communicate in such a way that all people involved are empowered with greater confidence in self.

Suggested Activities

1. Allow children to work together in pairs or small groups, so as to recognize more easily each other's talents: e.g., create a situation where a pair of students will be working together in which one student is strong in one aspect of the project while the other is strong in another aspect of the same project.
2. Listening and asking are necessary parts of group communication. Guide the following experience to illustrate this point. Have one student draw a fairly complicated diagram on a piece of paper. Then ask the class to duplicate the diagram simply by following the student's oral directions.

   They may ask clarifying questions of the student giving directions. Presumably, no one's diagram will be correct. Have the student show the class the original. Lead the students to see that good listening is important, but questions are sometimes also essential.
3. Introduce the concept of "I-messages" to the students. **Student Worksheet #1** gives a succinct explanation of "I-messages," as well as some opportunities to practice.
4. Use role playing situations in order to give students an opportunity to practice communicating in various ways. (See **Student Worksheet #2**).
5. Have students practice communications skills by focusing on paraphrasing (repeating in their own words) the other people's responses, in order to make sure that they know what message they are trying to send.

Lesson III. MUTUAL DECISION-MAKING SKILLS

GOALS: To develop mutual decision-making skills - evaluating situations, generating options, making and implementing decisions, and evaluating outcomes.

Teacher Background

Making free, fully conscious decisions stands as one of the greatest and most freeing powers possessed by human beings. When individuals begin to make decisions about their life, they are no longer objects of manipulation but instead can begin to shape their own lives in dignity and self-worth. Along with making decisions comes the important aspect of accepting responsibility for decisions made. Such responsibility helps the students to continue to grow in a confident and mature manner as well as teaching them how to be critical thinkers, evaluators and implementers. A great deal of initiative is fostered through the whole process of mutual decision-making.

Moving into mutual decision-making is not an easy process. Many teachers have experienced disinterest among students at first, especially when they have not previously experienced the offer of mutual responsibility from a teacher. Secondly, the teacher generally feels that certain things are important for the students to learn, whether the students perceive that importance or not. Thus, many teachers are unwilling to take the chance that students might reject something the teacher feels is important. Thirdly, teachers sometimes are not that clear on their objectives in a course and thus have a difficult time presenting a clear picture and rationale to their students. In spite of these difficulties we encourage you to slowly move ahead in the mutual education process.

Suggested Activities

1. Daily and weekly write on the board your simple concrete goals as a teacher.
2. After the above process is very easy to work with, begin to allow the students to add one or two goals of their own to the weekly goals, as well as their ideas about how those goals are to be accomplished.
3. Rather than present the course and its components as you perceive them on the first day of class and ask the students what they want to do, it might be better to postpone such student input until after the first few weeks of the course. This way they know you better, your strengths and weaknesses, what you mean when you ask them whether they want more lecture or discussion ("discussion" can mean different things to different teachers), what the course is all about, etc. Further, they should feel more comfortable with you after a couple of weeks.

4. Schedule your course in such a way that you can expand each section if the students so wish. Take the first week of material on a subject and then evaluate it with the students after that week, asking whether you both want to take a second week on it or not. This helps them by familiarizing them with the material before calling on them to help decide about the material. The evaluation is vital, no matter what you decide to do, for it gives everyone the sense that "this is our course".

5. Save some time at the end of the course for topics which you and the students agree to pursue. They can ask for some more on topics already covered or ask for new topics. You need to be honest with them. If you are unable to prepare presentations on several new topics yourself, tell them so and ask to work it out together.

6. At a class discussion, begin to set one or two goals for the classroom, e.g., when assignments are due, when and how to get drinks, when talking is to be permitted in the room, etc.

7. Finally, try to lead the students in setting all their own goals, limits, and consequences for their life together in the classroom. Rudolf Dreikurs' book, LOGICAL CONSEQUENCES (Meredith Press, NY, 1968), outlines the process of setting limits and consequences as well as giving case studies with comments about the results of setting both just and unjust limits.

8. Allow students to create an evaluation tool for each goal. Various forms of evaluations should be used by the teacher and student, e.g., oral and written summaries, learning contracts.

9. Group evaluation and problem-solving enhance both self-respect and mutual respect. The following evaluation form will help students to accept the responsibility for their behavior within a group, to make appropriate changes, and to accept the responsibility for assisting others to grow by providing them honest feedback.

Evaluation of Group Discussion

After the discussion, each member of the group should assume the responsibility of making the following statements:

1. I did ________________ today and I was pleased with myself for having done it.
2. The next time, I will do ________________.

   Is it to stop doing something?

   Is it to start doing something?

   Is it to do something more often?

   Is it to do something less often?

3. (To a member or members of your group)

   You did ________________ which I found particularly helpful.

4. (To a member or members of your group)

   You did ________________ which I felt was not effective in our group,
   and it would help me if you would:

   stop doing ________________

   start doing ________________

   do ________________ more often

   do ________________ less often

Lesson IV. COOPERATIVE STRUCTURES

GOAL: To develop cooperative structures within the school environment, as well as to recognize and redirect competitive structures.

Teacher Background

Cooperation involves the development of an interdependence that results in a more caring, more human, more just atmosphere. Once individuals have a real respect for themselves and for others and then can enter that process where all join together to make decisions, they become more sensitive and helpful rather than competitive.

It is our goal as educators to create those opportunities in which students are able to work in a cooperative way, to help students recognize competitive structures, and to give them the skills to be able to change such structures.

Suggested Activities

1. Investigate the use of learning contracts in which goals, content, and evaluation are worked out mutually. When student and teacher or student and students mutually agree on the process and expectations of the project, it is usually done in a more cooperative way.
2. Set class achievement goals. To encourage students to work together to achieve a particular academic goal (or social goal), it is important for them to take part in the setting of such a goal; for example, to try to get a certain minimum score on a weekly test, or to achieve a certain number of points for acceptable behavior. In one school, each student obtains behavior points which contribute to a class total and when the class has reached a total of 50 points, they have earned a reward, which they are allowed to help choose.
3. **Student Worksheet #3 "We All Own the Problem"** is an activity for junior-high students aimed at encouraging cooperative problem-solving.
4. With the students list all the structures that they view as competitive within the school environment (e.g. testing, grades, etc.). For every such item, list an alternate way of accomplishing the same goal but only in cooperative ways. Have them discuss the pros and cons of each approach and decide which is better and why. Lastly, have them work out ways of bringing about a change - small as it may be.
5. Have students take a survey of parents and teachers to find out the aspects of the adults' learning experiences that they felt were unjust. Students can then compare their findings with the present day structures.
6. Where possible, play a cooperative game with the class and discuss with them what makes the game fun.
7. Critical thinking and playing games: As an outside-of-the-classroom activity, try one of the following, then answer the discussion questions below.

Scrabble: Word and skill games such as "Scrabble" can be modified by changing the goal from achieving the highest score to working together to achieve a group score of 500, 1000, or 5000 points. This method is particularly effective in families and classrooms where all persons can be challenged according to their age or skill.

Playing against Gravity: Take a table soccer or football game and lift one end on blocks so that the players work together against gravity rather than working against each other.

Ping Pong: Ping pong and volleyball can be modified by having people rotate from team to team; simply try to keep the ball going as long as possible rather than keeping a comparative score. A large number can play ping pong by rotating around the table, each getting one quick chance to hit the ball before passing the paddle on to the next person.

Discussion Questions:

1. Why do you play games?
2. How do you feel when you lose?
3. Does losing get in the way of your reasons for playing?
4. What are the positive values in competition?
5. What are the problems with competition and the values in cooperation?
6. How can we get the most positives and least negatives in our play?
7. Does changing games in the way described above make them more or less fun for you?

Lesson V. CONFLICT RESOLUTION SKILLS

GOAL: To develop conflict resolution and problem-solving skills.

Teacher Background

One way to approach work on conflict resolution is to have the students analyze conflicts, and ask questions such as the following:

Who are the parties? What are the conflicting values or interests? What are the signs that there is a conflict? What power does each party have? What can each do with the power it has? What are the alternatives to avoidance and violence in the conflict? What are the first steps in working out the nonviolent alternative(s)? What are the obstacles, limitations, to these first steps? How can these obstacles, limitations, be overcome?

Another approach is to look at some of the different kinds of responses to conflict, so the students can begin to see that they do have options.

The actual practice of conflict resolution skills in the classroom is rewarding but not a "lesson easily taught." The culture today is full of messages, implicit and explicit, about violence being the most effective means of solving conflicts. However, as students begin to experience that conflicts can be resolved in a win-win rather than a win-lose mode, they begin to experience the empowerment and sense of optimism that go with that form of conflict resolution.

Suggested Activities

1. Have students bring in stories of conflict situations from newspapers, magazines, TV shows or movies, and use the questions above to analyze those conflicts.
2. **Student Worksheet #4, CONFLICT SURVEY,** is one for teacher and students both to fill out and discuss in terms of current personal patterns of handling conflict.

Lesson VI. CAUSES OF VIOLENCE

GOAL: To grow in an understanding of the causes of violence in the school and in the broader society.

Teacher Background

Thomas Merton says that most of the violence done in the world today is a white-collar, bureaucratic violence. Many of the institutions of our society do a great deal of violence - in the sense of destroying, in whole or in part, individuals' sense of self-worth or ability to make decisions concerning their own lives. This type of violence is extremely subtle because it is often not the result of conscious decisions to do violence. Rather, elements are built into institutions that frequently do result in violence or injustice being done. This is "institutional violence".

By institutions, we mean "fairly stable social arrangements and practices through which collective actions are taken." Examples of institutions include government, business, unions, schools, churches, courts, police. If we define violence in general as "the physical or psychological impairment or destruction of what is essential to the human person, then institutional violence could be defined as "any institutional condition or practice that physically or psychologically impairs or destroys what is essential to the human person". That is, institutional violence is the violence in the rules or policies of institutions or systems that deprives human beings of the basic necessities of life, that deprives human beings of their dignity and of their right to exercise some control over their own lives.

Suggested Activities

1. Have the students read the following fable and then apply it to their own understanding of educational systems. Is there institutional violence in schools?

"FABLE OF THE ANIMAL SCHOOL"

by Dr. G.H. Reavis, Assistant Superintendent of Schools, Cincinnati, Ohio

Once upon a time, the animals decided they must do something heroic to meet the problems of a "new world", so they organized a school. They adopted an activity curriculum consisting of running, climbing, swimming, and flying, and to make it easier to administer, all the animals took all the subjects.

The duck was excellent in swimming, better in fact than his instructor, and made passing grades in flying, but he was very poor in running. Since he was slow in running, he had to stay after school and also drop swimming to practice running. This was kept up until his web feet were badly worn and he was only average in swimming. But average was acceptable in school so nobody worried about that except the duck.

The rabbit started at the top of the class in running but he had a nervous breakdown because of so much make-up work in swimming.

The squirrel was excellent in climbing until he developed frustration in the flying class where his teacher made him start from the ground up, instead of from the tree-top down. He also developed a charlie horse from overexertion and then got a C in climbing and a D in running.

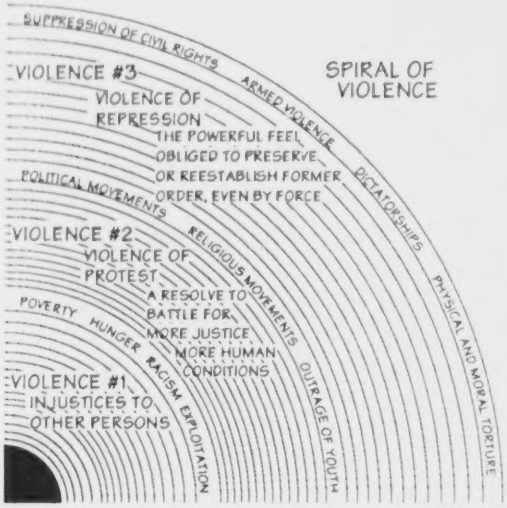
At the end of the year, an abnormal eel that could swim exceedingly well and also run, climb and fly a little, had the highest average and was valedictorian.

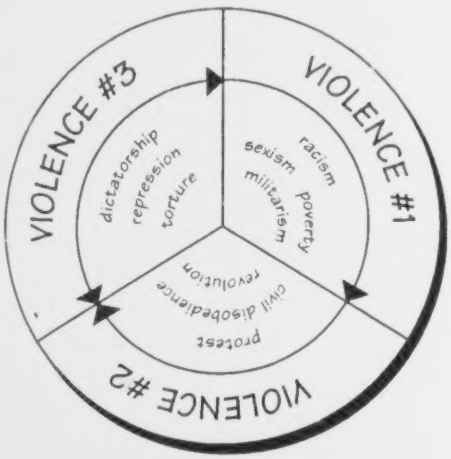
The prairie dogs stayed out of school and fought the tax levy because the administration would not add digging and burrowing to the curriculum. They apprenticed their child to a badger and later joined the groundhogs and gophers to start a successful private school.

2. "Spiral of Violence"

Dom Helder Camara, retired Archbishop of Recife in northeastern Brazil and renowned fighter for social justice, identifies three kinds of violence which combine to form what he calls "the spiral of violence." Violence #1 is the institutional violence described above. Violence #2 is counter-violence: riots, violent revolutions, terrorism, and much of the crime we see in this country. Violence #2 is bred by Violence #1 and is a direct response to Violence #1. Violence #3 is the repression that is generally the response to violence #2. It takes the form of bigger and better police and military forces.

Duplicate the visual portrayals of the "spiral of violence" for students or have them draw their own version and fill in examples of the spiral of violence from their own experience or awareness.


SPIRAL OF VIOLENCE
SUPPRESSION OF CIVIL RIGHTS
VIOLENCE #3
VIOLENCE OF REPRESSION
THE POWERFUL FEEL OBLIGED TO PRESERVE OR REESTABLISH FORMER ORDER, EVEN BY FORCE
ARMED VIOLENCE
DICTATORSHIPS
PHYSICAL AND MORAL TORTURE
POLITICAL MOVEMENTS
VIOLENCE #2
VIOLENCE OF PROTEST
A RESOLVE TO BATTLE FOR MORE JUSTICE MORE HUMAN CONDITIONS
RELIGIOUS MOVEMENTS
OUTRAGE OF YOUTH
POVERTY
HUNGER
RACISM
EXPLOITATION
VIOLENCE #1
INJUSTICES TO OTHER PERSONS


VIOLENCE #1
racism
sexism
militarism
poverty
VIOLENCE #2
revolution
civil disobedience
protest
VIOLENCE #3
dictatorship
repression
torture

3. Duplicate for each student or read one at a time each of the story summaries below. Have the student identify which form/s of violence (institutional violence, counter-violence, and/or repressive violence) are illustrated either implicitly or explicitly in each of the stories.

News Summaries (from the **St. Louis Post Dispatch**, May 1990)

SOUTH AFRICA — **Police Open Fire on Crowd; 3 killed**

South African police opened fire Sunday on black demonstrators who were returning from a meeting where they had decided to end a boycott of white-owned businesses. Three people were reported killed and 12 wounded. The incident began after thousands of blacks held the meeting in Thabong, a township outside the mining town of Welkom, which is 150 miles southwest of Johannesburg. The boycott lasted 11 days. As the crowd returned home, police opened fire without warning, witnesses said. Maj. Reg Crewe, a police spokesman said police used force only after the crowd began throwing stones and setting houses and shops on fire. Three people were killed, according to Crewe and officials at the Welkom Hospital. **AP**

JOLIET — **Prison Guards Seize Knives After Fatal Fight**

Handmade knives up to 2 feet long were recovered from prisoners after a gang fight that resulted in the fatal shooting of two inmates by a guard at Stateville Correctional Center, a spokesman said Monday.

Dual investigations are under way into the cause of the disturbance Sunday evening and whether authorities used "justifiable force" to end the turmoil at the crowded maximum-security prison, said Corrections Department spokesman Nic Howell.

By Darrell McWhorter — Of the Post-Dispatch Staff

A black couple in Alton, who found a burned cross in their backyard Sunday morning, have accused the local police of failing to look into the incident quickly.

Nelane Anerson said her son, Alec, 7, awakened and discovered the burning cross in the yard of their rented home at 2733 North Street in a residential section of the city. Also, the letters "KKK" and the word "Die" were spray-painted on the side of their garage.

CRIME BILL

Senate Defeats Gun Measure

The Senate defeated efforts Tuesday to enlarge a feature of its omnibus crime bill that would ban nine semiautomatic assault weapons. Conservatives urged more stringent criminal laws instead.

"Help us put these sick, sick people away from society," said Sen. Alan Simpson, R-Wyo.

"Let's try'em and fry'em. That will start a lot of action in the United States, and we won't have to worry about this stuff."

The Senate voted, 82-17, to kill a move by Sen. Howard M. Metzenbaum, D-Ohio, to expand from nine to 21 the number of semiautomatic weapons that would be outlawed.

The Senate rang with denunciations of the National Rifle Association, which lobbied hard to kill not only Metzenbaum's amendment but the more limited provision in the bill that would ban nine varieties of assault rifles. **AP**

PROVINCE IN CHINA STERILIZING RETARDED PEOPLE

BEIJING (AP) - The first province in China to approve a mandatory sterilization law for the mentally retarded performed 5,500 operations in the 14 months after the law took effect, an official said Sunday.

Officials in the northwestern province of Gansu said their goal was to sterilize most of Ganzu's 260,000 mentally retarded residents by the end of next year, The People's Daily newspaper said.

Arid, remote Gansu, one of China's poorest regions, has several large concentrations of mentally and physically handicapped people.

China has said it is drafting a national eugenics law to reduce "the births of inferior and abnormal children to a minimum," the state-run China Daily newspaper reported.

Post-Dispatch Washington Bureau

Many elderly and disabled Missourians are threatened each year with eviction from their nursing homes when they run out of money and have to rely on Medicaid public insurance, say regional patient advocates.

Patients are threatened with evictions because Medicaid - the state-federal program that pays medical bills for the poor- provides less than the going rate for care. Nursing home administrators estimate that they lost $5 to $20 a day on each of those patients.

Post-Dispatch News Staff

The number of children placed in foster homes in St. Louis has increased by 20% in the last year, while the number of foster homes has increased by only 2 percent.

As a result, foster children in St. Louis are being placed in overcrowded homes and are spending a third more time in foster care than children elsewhere in the state, children's advocates report.

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Lesson VII. CULTURAL MESSAGES OF VIOLENCE

GOAL: To enhance critical thinking skills about cultural messages of violence, especially in games and media

Teacher Background

Violence is clearly an overwhelming factor in the lives of young people today. They often deal with real violence — in their homes, their schools and their communities. They also deal with violence in their entertainment world — sports, video arcades, movies, videos, TV and toys.

Although the quantity of TV violence has decreased somewhat since 1985, it is still 50% more than in 1980. Almost 30% of prime time network programming glamorizes violence and promotes it as the best or only way to resolve conflict (*National Coalition on TV Violence News*, Vol. 10, No. 9-10, 1989). In addition, cable TV and videocassettes bring frightening levels of violence into the home. The best selling children's toy for several years has been Nintendo - it is also extremely high in violence: 71% of Nintendo videogames have been rated harmful for children due to their extreme violence (NCTV News, Volume 11, No. 1-2, 1990). Violence also abounds in comic books: a study found 87% of regular bookstore comics to feature harmful violent themes (NCTV News, Volume 10, No. 5-6, 1989). In the light of this, the development of critical thinking and viewing skills for young people becomes extremely important.

Suggested Activities

1. Read to the students the fallowing summary from a newspaper article (**USA Today**,May, 1990)

> **All-Pro Lineman Plans to Trade in Retirement**
>
> A former all-pro lineman announced Thursday his plan to come out of retirement and rejoin his former team.
>
> "I've decided to come out and help the team back to dominance. I have to go to training camp and prove myself. I can still kick ass. I haven't just laid around getting fat. I've worked out every day."
>
> Appearing fit, the 270-pound lineman said, "I was a violent player and I miss that. I can't drive around the streets and pull people out of their cars and beat hell out of them."

   Then discuss the following points:

   a. Do you think this player's attitude toward professional football is unusual? Why or why not?

   b. Are professional sports, especially football and hockey, legitimate outlets for violent impulses in young men?

   c. Do you think there are successful players who are not specifically violent.

   A follow-up activity to this discussion would be to check newspaper articles for any stories about violence in professional sports, either examples of it or examples of people's concern about it.

2. Have students walk through a toy store and count the numbers of different toys of violence. A class discussion could follow the results of their research about how they feel about young children playing with the kinds of toy weapons they find.

3. Have students list their 10 favorite TV shows. Come up with a consensus "Top Ten" shows. Divide these shows among the students; have them watch their assigned show for three weeks and record the acts of violence/show. (Violence would be defined as any physical attack or attempted attack on another person, or any use of physical force in defense of self or others.) You might want to add emotional violence (put-downs, verbal abuse, etc.) as another element to record. After the data is compiled, the class could publish a listing of most violent, least violent shows etc. A similar project could be done with rock videos and with the lyrics to recorded music.

4. Especially for those students who are attracted to video games, an examination of Nintendo offerings with the goal of listing those which are violent and those which aren't can be helpful. A resource on violence in Nintendo cartridges is **National Coalition on TV Violence News**, Vol. 11, #1-2, Feb.—March, 1990. Students could be encouraged to create non-violent yet exciting video games and could explain the concern to younger students, - perhaps using puppets as the "explainers."

Student Worksheet #1

"I MESSAGES" *

AN "I" MESSAGE is one way of communicating that lowers the level of conflict.

A "YOU" MESSAGE always raises the level of conflict. These messages usually blame, accuse, threaten, order, put-down, or make the other person feel guilty. Much of our communication, often unintentionally, falls into this category.

AN "I" MESSAGE expresses the impact another's behavior has on you, but leaves the responsibility for modifying the behavior with the other person.

AN "I" MESSAGE has three parts:

— I feel (specific feelings) . . .
— when (specific behavior) . . .
— because (tangible effect) . . .

"I" MESSAGES implicitly say, "I trust you to care about my feelings and to decide what change in behavior is necessary."

PLEASE CHANGE the following "you" messages to "I" messages:

1. If you (teacher) don't get off my case, then I'll show you.

   ____

2. You make me sick (mad, crazy).

   ____

3. Hey dummy! Stay out of my room.

   ____

4. You always make me do the dishes.

   ____

5. Stop bugging me.

   ____

---

* "I" messages is a term used by Dr. Thomas Gordon in Parent Effectiveness Training.

Developed by CORNERSTONE Justice and Peace Center, 940 Emerson Street, Denver, Colorado 80218, (303) 831-7692.

Student Worksheet #2

ROLE-PLAY SITUATIONS

OBJECTIVE:

To provide an opportunity to practice communicating in "I" - "You" language.

PROCEDURE:

(1) Have the students pair up.

(2) Each student in the pair should have a turn at playing the role of the one using the skills; likewise, each student should play the role of one not using the skills.

(3) Those who are not playing one of the two roles can observe the member playing the person using the skills and call attention to any deviation from the skills.

SITUATION 1: (for student)

One student misbehaves frequently and blames you and others around him/her for his/her actions, resulting in the teacher punishing all these students. You want to tell the teacher and the other student how you feel.

SITUATION 2: (for student)

Another student is always making fun of you. Your feelings are hurt, you are angry and you want him/her to stop it.

SITUATION 3: (for teacher)

You've started an individualized math program this year. One of your students says to you, "this is a stupid room - can I get transferred to Miss Allen's room?"

SITUATION 4: (for teacher)

A parent whose race is different from yours confronts you at school by angrily stating, "my child tells me you're prejudiced against her because of her color."

SITUATION 5: (for teacher)

You have just insisted upon holding a student to the terms of a mutually agreed upon contract. The student says to you, "you're always picking on me; you never make the other kids do the stuff you make me do."

Student Worksheet #3

"WE ALL OWN THE PROBLEM" (for grades 4-8)

(from OPEN MINDS TO EQUALITY, by Nancy Schniedewind/Ellen Davison, 1983, pp. 55 and 56.
Reprinted by permission of Prentice-Hall, Inc., Englewood Cliffs, NNJ 076632).

Objective:

To help students realize that they can generate constructive ideas for the solution of both their own problems and those of their peers. To help students learn that group problem-solving is often more effective than isolated independent problem-solving. To give students practice in "walking in another person's shoes."

Materials:

Scrap paper, pencils, clock with a second-hand or a timer.

Implementation:

Instruct each student to write on a piece of scrap paper a brief answer to the following question: "What is a way that you are or might be treated unfairly in school by your peers?" (Students should not write their names on the paper.) Then have them fold the paper in quarters. Divide students into groups of six. Students within a group put their slips of paper in a container and mix them up. Students draw a slip. If anyone gets her own, they all go back in and get reshuffled.

When all students have a slip, they read these silently and spend a minute thinking about the problem and possible solutions. Each group chooses a first speaker. That person reads aloud, to others within the small group, the problem on her sheet. She must own the problem, reading it as though it is her own. Then she spends a minute talking about how she is going to deal with the problem, again in the first person. After a minute call, "Time." The group has two minutes to discuss the problem and give other ideas, before moving on to the person sitting on the original speaker's right. Continue in this manner until all problems have been discussed. Be careful to call "Time"promptly, and to see that groups move on.

Discussion:

1. What was it like to hear your problem read by someone else as though it were that person's problem?
2. What was it like to have to talk about a problem as if it were your own, when it wasn't?"
3. Did your group members have similar problems?
4. Did you get any good ideas on your own problem? on others?
5. What ideas that the speaker didn't think of came up during the two minutes of group discussion on a problem? Why do you think some new ideas came up in that way?
6. What are some advantages of this technique? of having your problem be anonymous? What are some disadvantages?
7. How could we use this method at other times in our classroom?

Going Further:

This activity can be used during the year when there is a particular issue involving the class, or in connection with problems of racism, sexism or class bias. Anonymity allows for more openness than your students may have when having to "own" their own problems. In using this approach with your students in connection with specific topics you might want to try: "What is one way racism (sexism, class bias) has affected you personally and how did you handle it?" "What is a worry you have about being an adult female (male)?" "What is a concern you have about an elderly person in your family or neighborhood?"

Student Worksheet #4

CONFLICT SURVEY

HOW DO YOU USUALLY handle conflicts?
Indicate whether the response is one you would use in school situations (S) or in your personal life (P).

		Frequently	Occasionally	Rarely	Never
1.	Avoid the person or change the subject	____	____	____	____
2.	Try to reach a compromise	____	____	____	____
3.	Try to turn the conflict into a joke	____	____	____	____
4.	Silent treatment or "cold shoulder"	____	____	____	____
5.	Try to understand the "other side"	____	____	____	____
6.	Apologize	____	____	____	____
7.	Tell the other you have a conflict, and express willingness to solve	____	____	____	____
8.	Get another person to decide who is right	____	____	____	____
9.	Narrow down the conflict by finding specific areas of agreement	____	____	____	____
10.	Threaten the other person	____	____	____	____
11.	Express your feelings without blame	____	____	____	____
12.	Verbal attack	____	____	____	____
13.	Argue it out fairly	____	____	____	____
14.	Give in and pretend to agree	____	____	____	____
15.	Postpone to "cool off" and set up another time for discussion	____	____	____	____
16.	Insist on immediate resolution	____	____	____	____
17.	Put the other person "in their place"	____	____	____	____
18.	Whine or complain until you get your way	____	____	____	____
19.	Hide your feelings	____	____	____	____
20.	Ask the other person to help brainstorm ideas	____	____	____	____
21.	Physical retaliation	____	____	____	____

Developed by Cornerstone Justice and Peace Center
940 Emerson Street, Denver, Colorado 80218 (303) 831-7692

Resources For Teachers

Groups/Publishing Centers

1. CENTER FOR SELF ESTEEM, Box 1532, Santa Cruz, CA 95061-1532. This group will send a list of resources on self-esteem building.
2. CENTER ON WAR &THE CHILD, P.O. Box 487, Eureka Springs, AR 72632. This group focuses on many aspects of war's effect on children. In terms of the issues of this unit, it does produce materials related to toys and violence, so it would be a good resource for research on that issue. Of particular interest is a pamphlet called "The Arms Race in Your Neighborhood."
3. CHILDREN'S CREATIVE RESPONSE TO CONFLICT, Fellowship of Reconciliation, Box 271, Nyack, NY 10960. This groups does extensive training and produces excellent materials on conflict resolution skills for children. Their focus is generally on younger children, but their material is certainly adaptable,especially to junior-high.
4. COMMITTEE FOR CHILDREN, 172 20th Ave., Seattle, WA 98122. Their focus is on youth violence prevention programs for elementary and junior-high aged students. This includes video and written materials.
5. THE GRACE CONTRINO ABRAMS PEACE EDUCATION FOUNDATION, INC., 3550 Biscayne Blvd., Suite 400, Miami, FL 33137. This is a long-established peace education group. They produce resources for all age levels. One of their most outstanding resources is **Fighting Fair: Dr. Martin Luther King, Jr. for Kids**—a wonderful video with a curriculum that deals with conflict resolution skills against the backdrop of the civil rights movement. It is 18 minutes long and is extremely effective for junior high aged students, especially 6th and 7th graders. Another resource is **Creative Conflict Solving For Kids,** a written curriculum package challenging junior high aged students to deal creatively and constructively with conflict.
6. KIDS RIGHTS, 3700 Progress Blvd., Mount Dora, FL 32757. This group is a national resource center on prevention and education materials on a variety of children and family issues, including abuse prevention, self-esteem, health, divorce, and others. They have written and video materials.
7. NAME (NATIONAL ASSOCIATION FOR MEDIATION IN EDUCATION), 425 Amity Street, Amherst, MA 01002. This is an organization formed to encourage sharing information about model programs and dispute resolution curriculum.. They publish a periodic newsletter. Membership is $10.
8. NATIONAL COALITION ON TELEVISION VIOLENCE, P.O. Box 2157, Champaign, IL 61825. This groups publishes a newsletter that gives detailed data on violence in television, movies, home videos, toys, and other forms of entertainment. This is a great resource for the classroom because the information would be a wonderful aid for research, debates, etc.

Written Resources

1. **Cooperative Learning,** 136 Liberty Street, Santa Cruz, CA 95060. This periodical deals with different facets of cooperation within the system of education. While much of what it deals with applies to elementary schools, there are also resources for secondary schools.
2. **Cooperative Learning, Cooperative Lives: A Sourcebook of Learning Activities for Building a Peaceful World,** Nancy Schniedewind and Ellen Davidson. Wm. C. Brown Co., Dubuque, IA. 1987. This is a wonderful compilation of practical classroom activities on many facets of cooperation and competition. It is particularly applicable to junior-high classes.
3. **Conflict Resolution: A Secondary School Curriculum,** Gail Sadalla, Manti Henriquez and Meg Holmberg. The Community Board Program, Inc., 149 Ninth Street, San Francisco, CA 94103, 1987. This is an excellent comprehensive curriculum geared to help secondary students better understand, analyze and resolve the conflicts they experience in their everyday lives. It deals with defining conflict, styles of resolving conflict, communication skills, specific conflict resolution skills, as well as other issues.
4. **Violence in America: Opposing Viewpoints,** David Bender and Bruno Leone. Greenhaven Press, San Diego, CA,1990. This issue of the Opposing Viewpoints series contains some very interesting articles, readable by high-school students on a variety of aspects of violence, e.g., drug-related violence, family violence, teen violence, etc. It also includes several critical thinking activities.
5. **Who's Calling The Shots** (How to Respond Effectively to Children's Fascination with War Play and War Toys), Nancy Carlsson-Paige & Diane E. Levin. New Society Publishers, Philadelphia, PA, 1990. This book offers a wealth of suggestions, practical ideas and resources for helping children reclaim control over their own play and learn the skills for building a less violent future. Good resource for any work on violence and children's play.

AGEISM

GOALS

- To explore the meaning and implications of ageism.
- To build and strengthen critical thinking skills with regard to cultural messages about old age.
- To increase the knowledge and the level of understanding about the economic, social and cultural realities of aging in our society.
- To offer suggestions about building positive attitudes toward and relationships with older people.

Lesson I. MEANING OF AGEISM

GOAL: To explore the meaning and implications of ageism.

Teacher Background

Ageism is any attitude, action or institutional structure which subordinates a person or group because of age, or any assignment of roles in society on the basis of age. Ageism is usually practiced against older people, but it is also practiced against young people. Ageism can be individual, cultural or institutional and it can be intentional or unintentional.

1. Individual: "She's too old to wear jeans", or "My grandfather is too old to understand me."
2. Cultural: "You can't teach an old dog new tricks," or "There's no fool like an old fool."
3. Institutional: Compulsory retirement. Also, the expectation that older people will be volunteers rather than paid employees.

Ageism and US culture

- Ageism makes it easier to ignore the frequently oppressive social and economic situation of older people in US society.
- Ageism permits employers to retire higher-paid older workers with seniority and to replace them with lower-paid younger workers.
- Ageism protects younger people from thinking about things they fear (aging, illness, death).
- Ageism sabotages the self-image of older people and is an attack on their dignity as human beings.

(Taken from the Council on Interracial Books for Children BULLETIN, Volume 7, #6, p. 11)

Suggested Activities

The following exercises are excerpted from the article "Action Against Ageism" by Albert V. Schwartz in the Council on Interracial Books for Children **Bulletin** Volume 7, #6, pp. 12-13, and reprinted with permission.

1. Recognizing the problem

   Ask students to close their eyes while you describe a scene. Then ask them to quickly call out the first words they think of. List the words on the blackboard. Have the students react to the following four scenes, so that there are four lists in all, each of about ten words: 1. room full of old people, 2. party with people dancing, 3. large junkyard, 4. spring garden.

   Ask students to identify which adjectives or phrases are negative and which are positive in each column. Invariably the negative words will be in columns 1 and 3 and the positive words in columns 2 and 4. Ask the students to discuss why they equate old age with unpleasant and discarded things. The teacher should not be judgmental and should encourage all opinions no matter how ageist. The teacher can then ask students to decide whether their views coincide or conflict with the views and actions of society towards older people.

   Results of this discussion are likely to reveal that the class considers old age to be boring, ugly, ridiculous and unpleasant.

2. Analyzing the problem

Write the definition of "myth" and "stereotype" on the blackboard. (A myth can be defined as an ill-founded belief that is perpetuated in the face of contrary facts. A stereotype can be defined as an untruth or oversimplification about the traits and behaviors of an entire group of people. A stereotype is applied to each member of a group, without regard to each person's individual traits.) Ask students to give one example of a myth or stereotype about the racial, religious or gender group they are a member of, and to comment about whether it is true or false and, if false, why it is harmful. Then write on the board examples of a stereotype, myth, saying, joke, cliche, etc., pertaining to older people. Ask students to add to the list. Some possibilities are: "There's no fool like an old fool." (Assumes fallibility of older people and faults them for making errors, thus negating their individuality.) "You can't teach an old dog new tricks." (Old people, like the young, learn and adjust in their own individual ways.) Other examples: "old codger" (is there ever a young codger?), "old maid" (the term is sexist as well as ageist), and "old and crotchety" (is "crotchety" every used without "old"?).

Discuss the list. Point out that Dr. Richard L. Sprott of the Jackson Laboratory in Bar Harbor, Maine, has concluded from his studies that "learning ability and I.Q. do not decrease with age but remain steady and perhaps even increase." Many individuals' lives can illustrate this point. For example, W.E.B. Dubois worked on a major project — The Encyclopedia Africana — until his death when he was in his nineties. Other examples are Pablo Picasso, Frederick Douglass, Golda Meir and Benjamin Franklin (who was in his seventies when he helped write the US Constitution). Also, ask students if the older people they know conform to or contradict ageist stereotypes and myths.

3. Clarification of values

Hang photos, drawings or paintings of older people, depicting them in non-stereotypical ways. Begin a discussion on the meaning of "old age" by asking the students to agree on a chronological definition.

Write this number on the blackboard. Then ask what a six-year-old can do that an infant cannot do, what a fifteen-year-old can do that a six-year-old cannot do, etc. — do the same for a thirty-year-old, fifty-year-old, seventy-year-old. What kind of things, if any, can people no longer do as they become older? Is this true for all older people? How much depends on health and how much on age? Isn't this true at most age levels? Should people stop doing anything they like to do and can do well? (Bring up forced retirement.) Ask students to think of the kinds of work needed by society that many older people can do. List activities in education, health services, government, etc. Can people function better in general when they feel useful?

Further questions to discuss: Ask students if they have ever made fun of older people or laughed at TV comedians who have done so. Is beauty to be equated with youth? What is true beauty? How do the students think this society should change in the way it treats people who are old?

4. Community analysis

Depending on the age level of the students, the class might conduct a simple or a complex study of older people in the school community. How many older people live in the area? Is their income on the average higher or lower than middle-aged people? What social and health facilities are available to them? What jobs are open to them? What kinds of discrimination do they suffer from? How is their economic class or racial identity connected to their problems? Can the school assist them? Can they assist the school? Students should be encouraged to find active older people who will visit the class to discuss these questions.

Lesson 2: EVALUATING CULTURAL MESSAGES ABOUT OLDER PEOPLE

GOAL: To build and strengthen critical thinking skills with regard to cultural messages about old age.

Teacher Background

Older people are often stereotyped on TV as well as in children's literature. It is important to develop students' skills in evaluating and critiquing messages that come to all of us about older people. The Media Watch Criteria below were developed by the Gray Panther Media Watch National Committee,1841 Broadway, New York, NY 10023.

Suggested Activities

1. Using **Student Worksheet #1: MEDIA WATCH CRITERIA,** have the students monitor TV shows for a week and report their findings to the class. Ask them to be specific about programs and characters.

2. The following is a quote from LOOK ME IN THE EYE: OLD WOMEN, AGING AND AGEISM by Barbara MacDonald with Cynthia Rich, Spinster's Ink, San Francisco, 1983, p. 74. Have older students read it and discuss whether or not they have noticed examples of what the author is commenting about. Have them bring in magazine ads geared towards older Americans.

> "By the year 2000, approximately one out of every four adults will be over 50. The marketplace is ready now to present a new public image of the aging American, just as it developed an image of American youth and the "youth movement" at a time when a larger section of the population was young. Don't trust the glossy images that are about to bombard you in the media. In order to sell products to a burgeoning population of older women, they will tell you that we are all white, comfortably middle class, and able to "pass" if we just use enough creams and hair dyes. ... Only ageism makes us feel a need to pass."

3. In the fall of 1990, Sears ran an ad in **Time** magazine's special edition on women. Under the picture of a younger woman at her computer, it said: "The difference between me and my mother? She still thinks software is a nightgown." Ask students to discuss the implications of an ad like this.

4. Many of the criteria in the Media Watch can be applied directly to literature for children and youth. In addition to those ideas, the following questions could be asked:

   Omission

   Are older characters present in the stories at all?

   Characterization

   1. Are the characters of older people developed in the story?
   2. Would readers think of the older characters as interesting people?
   3. Are the older characters shown as active, inventive, and quick-thinking, or are they cast mainly in passive supportive roles?

   Stereotypes

   1. Are older women presented as "crones" or witches or sources of evil?
   2. Are older people always presented as having physical disabilities?
   3. Is senility portrayed as synonymous with old age?

   Using the criteria above (Media Watch along with additional literature criteria), have the students evaluate children's storybooks, and report their findings. Older students could compile a list of recommended books for younger students.

Lesson III. ECONOMIC REALITIES FOR OLDER PEOPLE

GOAL: To increase the knowledge and the level of understanding about the economic and social realities of aging in our society.

Teacher Background

Social Security

The average monthly social security check for a retired worker is $602 for a single person or $1022 for a couple per month. Note: (Social Security is not the only source of income for the elderly, but it is the largest. Over 75% of the elderly rely on Social Security for over half of their income and 25% receive 90% of their income from this source).

Poverty

The aged poor are victimized in at least two ways. Ageism works on them as it does on other older people, and poverty increases their burdens.

— About 3.5 million elderly persons were below the poverty level in 1988. The poverty rate for persons 65+ was 12.0%, above the rate for persons 18-64 (10.5%). Another 2.3 million or 8% of the elderly were classified as "near-poor" (income between the poverty level and 125% of this level). In total, one- fifth (20%) of the older population was poor or near-poor in 1988.

— One of every ten (10%) elderly Whites was poor in 1988, compared to about one-third (32%) of elderly African Americans and over one-fifth (22%) of elderly Hispanics. ("A Profile of Older Americans, 1989", AARP)

— More than two out of every five (41%) elderly African American women lived in poverty in 1983, and more than half (54%) were either poor or marginally poor. (The National Caucus and Center on Black Aged, Inc.)

Suggested Activities

1. Making a Budget

To help students get a better sense of what it means to live on a limited income, have them allocate their monthly social security check, according to the breakdown on **Student Worksheet #2** Discuss with students how their total compares with the amount of social security?

2. Legislative Concerns

There are many small steps that could be taken to ease the financial burden on older people, such as reduced bus fares, real estate tax rebates, sales tax breaks, etc. Let students think of some of these possibilities. Write to state and local officials to suggest them; see what else is being considered in the legislature. A good place to get started on this project is to write to the National Council on the Aging, 600 Maryland Ave., SW, West Wing 100, Washington, DC 20024, for names of helpful people in Congress, bills being considered, etc. Two other sources on legislation are the Gray Panthers, 1424 16th St., NW, Suite 602, Washington, DC 20036, and the American Association of Retired Persons, 1909 K Street, NW, Washington, DC 20049. In addition, both the House and Senate have committees on Aging, which will gladly furnish legislative information.

3. A real life story

Have students read the article about Joe and Marsha Hunter on **Student Worksheet #3**, and answer the discussion questions following it.

Lesson IV. CULTURAL MYTHS ABOUT THE SOCIAL & ECONOMIC REALITIES FOR OLDER PEOPLE

GOAL: To increase the knowledge and the level of understanding about the economic, social and cultural realities of aging in our society.

Teacher Background

There are several common myths or misconceptions about older people that permeate our culture. It is important to identify them in order to be able to help students grow in understanding and sensitivity. The myths can be explained as follows:

1. Myths of Senility. People of all ages can be stubborn, forgetful, confused, unable to concentrate on simple tasks. Yet when these traits appear in anyone over a certain age, it is attributed to senility. Such symptoms may really be the results of anxiety, worry, pain, depression, or fatigue.
2. Myth of Uselessness. In 1989, 11.8% of people over 65 were employed—16.6% of men, 8.4% of women. (These 1989 figures are from **Aging America: Trends and Projections, 1991 Edition**) Many others have become involved in community organizations — the kind of work they may not have had time for while building a career or raising a family. A number of people in every field have remained creative forces throughout life — Pablo Picasso, Albert Einstein, Golda Meir, Duke Ellington, Arthur Rubenstein, among many others. (See Activity #3 below).
3. Myth of Inflexibility. Studies show the ability to change has more to do with lifelong character than with age. Older people are often forced to make adjustments more severe than many younger people realize — spouses and friends dying, moving to a new neighborhood or city, living on a reduced income. Some adapt well to these increased demands. Many take on new directions through travel, learning new skills or working in new environments.
4. Myth of Serenity. Advertising and television show extremely limited dimensions of older people — it's either the carefree, cookie-baking grandmother or the benign, rocking chair grandfather. These stereotypes ignore the often devastating stresses of aging, particularly in a society which ostracizes older people. Some stress, it turns out, is essential to living: older people who are totally protected from everyday stresses deteriorate rapidly.
5. Myth of Disengagement. While some older people prefer living alone or with others their own age, no healthy person wants to withdraw entirely from life. Many who live among segregated age groups choose this style out of necessity, as friends and family move away and they can no longer afford to maintain their own homes in neighborhoods with people of mixed ages.

(Taken from "Growing Old…a guide for understanding and help", American Occupational Therapy Foundation, Inc 6000 Executive Boulevard, Rockville, MD 20852, 1976)

Suggested Activities

1. Have students read the quote below from Margaret Kuhn, founder of the Gray Panthers. Then discuss the following questions:
   a. Do you agree with Ms. Kuhn that society puts older people down? In what ways?
   b. In what way is "age…the great universalizer?"
   c. Just from this quote, what kinds of issues do you think the Gray Panthers might be involved in? Why?
   d. What is the relationship between this quote and the myths mentioned above?

> "Our decade is witnessing the rise of a very different generation of elders. We live longer. We're more vigorous physically. We're better educated and more articulate. And we are becoming aware how our society puts us down. I would hope that the revolution of the elders… would be a unifying force in a society that is fear-ridden and divided. Age is the great universalizer…the Gray Panthers and other like-minded groups are muscling in on society. We'll do it with militancy, demonstrations, anything to get a place at the table."

(Margaret Kuhn quoted in EVERYBODY'S STUDYING US, commentaries by Irene Paull and cartoons by Bulbul, 1976, p. 64)

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2. Have students take the "Facts on Aging Quiz" on **Student Worksheet #4** (adapted from Plamore, E. "Facts on Aging: A Short Quiz." GERONTOLOGIST, 1977, 17, 315-320). Discuss their answers—why they think the way they do. (Correct answers as follows: True—#2, 4, 6, 8, 12, 15 and False—#1, 3, 5, 7, 9, 10, 11, 13, 14). The correct % for #14 is 12.4% – a 1988 figure; according to the AARP.

3. Have students research the lives of well-known people who were very active in their older years. Others, in addition to the names mentioned above: Ben Franklin, Grandma Moses, W.E.B. DuBois, Maria Montoya.

Lesson V. OLDER PEOPLE AS RESOURCES

GOAL: To offer suggestions about building positive attitudes toward and relationships with older people

Teacher Background

There are significant developmental stages in the self throughout the aging process. Erick Erickson suggests the stages of "generativity" (concern for the next generation) and "ego-integrity" (a sense of order and satisfaction toward one's own life, and a sense, too, of the commonality of human experience) as the critical human developments that take place in old age. In order to gain for ourselves a sense of the strengths and interests of older people, it is important to spend time with those who can teach us best — the older people themselves.

Suggested Activities

1. Invite older people to the class to teach a skill, tell a story, or explain an element of the history of the community.
2. In terms of visiting older people, it might be best to direct students towards organizations of active, politically aware older people — the Gray Panthers, for instance — rather than a standard nursing home visit where they would be more likely to experience the desolation of the elderly. However, there are nursing home residents who are also very alert and aware and interested in what's going on around them. But whenever or wherever students work with the elderly, it is crucial that they try to draw forth from older people the uniqueness each one has— their skills, their insights, their person.
3. Students could make a bulletin board display to build awareness that people still grow in old age. The display could feature famous people who accomplished significant things past the age of 69.
4. Have students read the excerpt from the story of Ann Shadlow on **Student Worksheet #5** to give them an insight into a Native American perspective on older people. Have them answer the discussion questions which follow.
5. Investigate the possibility of starting a Foster Grandparent program in your school or community. The program is geared toward increasing opportunities for low-income older adults to contribute to the community by providing individualized attention to children with special needs. The program is a part of ACTION . For information, call your regional ACTION office, or call toll free (800) 424-8580.

Student Worksheet #1

MEDIA WATCH CRITERIA

STEREOTYPES: Any over-simplification or generalization of the characteristics and images of old age that demean or ridicule older people. Examples:

Appearance: face always blank or expressionless; body always bent over and infirm.

Clothing: men's baggy and unpressed; women's frumpy and ill-fitting.

Speech: halting and high-pitched.

Personality: stubborn, rigid, forgetful.

a. In comparison to others, are older people depicted as less capable?

b. Do they have less to contribute?

c. Are their ideas usually old-fashioned?

d. Is the "rocking chair" image predominant?

DISTORTIONS: The use of myth or outright falsehoods to depict old age as either an idyllic or moribund stage of life. Examples:

a. Are older people depicted as intruders or meddlers in the relationships of others?

b. Are older people ridiculed when they show sexual feelings?

c. When there is an age difference in romantic relationships, are older women accorded the same respect as older men?

d. Are older people patronized and treated as children?

OMISSIONS: The exclusion or avoidance of older people, of their life concerns and of the positive aspects of aging. Examples:

a. Are the oppressive conditions under which older people must live in society analyzed? Are alternatives to the existing conditions presented?

b. In any discussion of social and economic issues, are the perspectives of older people included?

c. Are older people directly involved in writing, directing and producing the program?

d. How about the acting? Are there valid reasons for young actors to play the roles of older people?

Student Worksheet #2

MAKING A BUDGET ON A LIMITED INCOME

Food:

Ask your parents how much money your family spends on groceries in a month. Divide this amount by the number of people in your family.

Put the amount here: ____________

Rent:

Read the paper to find out how much it costs to rent a small, inexpensive apartment.

Put the amount here: ____________

Fuel:

Call a gas company to ask how much it might have cost last winter to heat a one-bedroom apartment.

Put the amount here: ____________

Spending Money:

How much money do you spend on this-n-that in a week? Multiply by four (four weeks per month).

Put the amount here: ____________

Transportation:

Calculate the cost of five gallons of gas per week. Multiply by four (four weeks per month) .

Put the amount here: ____________

Medical Expense:

Add about $150 per month (doctors visits, dental visits, medicine, insurance).
Add 5% to the above expenses for miscellaneous.

Put the amount here: ____________

TOTAL EXPENSES: ____________

Student Worksheet #3

ANOTHER DAY OLDER AND DEEPER IN DEBT

by Lou Jacquet

Joe has reached retirement age and Marsha is too sick to work. Her husband worked 25 years as a punch-press operator for a company that went out of business two years ago; so there is no pension to fall back on. The couple relies on Social Security and they admit to having a hard time of it in the America of 1990.

The Hunters have each other and a shelf of battered paperbacks and (Merle) Haggard on their Silvertone (radio) in their tiny $250-per-month apartment, but not much else. They have sold some furniture to pay the bills; Joe's Social Security check of $630 per month leaves precious little for groceries, prescriptions, and other necessities, and nothing at all for luxuries like a Haggard album or a case of Joe's favorite beer.

"I worked most of my adult life and now we're reduced to scratching out an existence," shrugs Joe, with more resignation that bitterness in his voice. "I'd still work if I could get work, but nobody's hiring around here these days. Social Security keeps us alive, and we're grateful for that. But you can't really call this living."

To make ends meet, the Hunters have developed a routine that enables them to survive."There's soup on Monday, chicken on Tuesday, macaroni on Wednesday, spaghetti on Thursday (no meat), and soup again on Friday, " explains Marsha, who shops carefully and uses coupons whenever she can. "God, we eat a lot of soup." A glance around the Hunters' apartment reveals in a moment what a doctoral dissertation on the subject could take 150 pages to say: Life below the poverty line is serious business. There's a Sears catalog on the table in the corner to pass away a winter evening, but there's not much chance that the Hunters can afford anything within its pages. Outside, a rusted 1976 compact auto slumps on lopsided springs in the driveway. "It will have to last forever," Joe says ruefully. Marsha nods.

(from SALT, Jan. 1983, pp. 8-9 with figures adjusted for 1990 rates)

Discussion Questions:

a. What do you think would be the hardest thing about the Hunters' life?

b. How is the Hunters' weekly diet different from yours?

c. Do you think Joe Hunter should be able to work, even though he has passed the retirement age?

Student Worksheet #4

FACTS ON AGING QUIZ

T F 1. The majority of old people (past age 65) are senile (i.e., defective memory, disoriented, or demented).

T F 2. All five senses tend to decline in old age.

T F 3. Most old people have no interest in, or capacity for, sexual relations.

T F 4. Lung capacity tends to decline in old age.

T F 5. The majority of old people feel miserable most of the time.

T F 6. Aged drivers have fewer accidents per person than drivers under age 65.

T F 7. Most older workers cannot work as effectively as younger workers.

T F 8. About 80 percent of the aged are healthy enough to carry out their normal activities.

T F 9. Most old people are set in their ways and unable to change.

T F 10. It is almost impossible for most old people to learn new things.

T F 11. In general, most old people are pretty much alike.

T F 12. The majority of old people are seldom bored.

T F 13. The majority of old people are socially isolated and lonely.

T F 14. Over 25 percent of the US population are now age 65 or over.

T F 15. The majority of old people are working or would like to have some kind of work to do (including housework and volunteer work).

Student Worksheet #5

ANN SHADLOW

(The following is excerpted from the "STORY OF ANN SHADLOW" (Pretty Wing) from Oklahoma City as recorded in GROWING OLDER by George Ancona, E.P. Dutton, New York, 1978).

"I was raised by my grandparents. They had full control of us. We were raised real gentle. No harsh words. They would set us down and talk to us.

"My grandfather was French and Indian. His father was a French trader, and his mother a Cheyenne woman. My grandmother was English and Indian. She didn't speak English.

"My father was a tall, stalwart, and handsome man. A jim-dandy. My mother died, and he never remarried. He was real helpful to me and my children. He liked to cook and run my house. I just loved my father. He was a good man. I kept him when he became old and till he died.

"I never knew my mother. All I remember about my mother was sadness because she was ill. She was about forty when she died, and when we went to boarding school, I was ten. I hadn't gone to school till then, but my grandfather tutored me. I had no formal education, but I had a lot of love from my people.

"When I was a child, we lived in a big log house. My father built it on my mother's land in the Pine Ridge Reservation. It was Oglala Sioux country. Rolling prairie. It was divided into four rooms. The kitchen had a big wood-burning stove. My father would order things by the big sacks and put them in the cellar. We had flour, sugar, coffee, molasses, and things from the garden. In the middle of the cellar we dug a big hole and put in a pipe filled with hay. We stored our vegetables there for the winter months. It was very cold, and stores were far away. We had a lean-to that led to a big root cellar. Outside, we had a smokehouse. We made our own salt meat, bacon, and ham in the smokehouse. We lived better than folks nowadays.

"We were taught and raised that older people came first. I think that my life is richer because I lived close to my grandparents. The aunts and cousins were all very good. I stayed around the old people and enjoyed them. My grandmother lived over the hill in her little log house. Grandmother's house had a dirt roof and floor. They destroyed the house when she died. My grandmother dressed me from the time I was little. We always dressed in our Indian clothes. I wore the long cotton skirts with dark prints and the little high boots. She always tied bells on them so she'd know we were around."

Discussion Questions

1. What does she mean when she says "older people came first?"

2. Is this different from the way most Americans think of older people?

3. Do you think older people should come first?

RESOURCES FOR TEACHERS

GROUPS/PUBLISHING CENTERS

1. AARP (AMERICAN ASSOCIATION OF RETIRED PERSONS), 1909 K Street, NW, Washington, DC 20049. This group publishes a wealth of resources, including a very thorough analysis of federal legislative policy as it impacts older people.

2. CALIFORNIA ASSOCIATION FOR OLDER AMERICANS, 805 Howard St., San Francisco, CA 94103. This organization publishes a bi-monthly newsletter called "Senior Power."

3. GRAY PANTHERS, 1424 16th St. NW, Suite 602, Washington, DC 20036. One of the foremost advocacy groups for older people, the Gray Panthers also publishes resource material. Their newsletter, Gray Panther Network: Age and Youth in Action is filled with information on ageism, as well as other advocacy issues. A small pamphlet from the Gray Panthers of Austin, P.O. Box 49695, Austin, TX 78765, "Help Stamp Out Ageism," would be especially helpful for students.

4. THE NATIONAL CAUCUS AND CENTER ON BLACK AGED, INC. 1424 K St., NW, Suite 500, Washington, DC 20005. This group works in the areas of housing, career development, employment, and legislative advocacy. They publish a newsletter and various fact sheets that provide helpful data.

5. THE NATIONAL COUNCIL ON THE AGING, INC. 600 Maryland Ave., SW, West Wing 100, Washington, DC 20024. The publications catalog of this group lists innumerable resources on aging. They also publish a periodical, **Perspective on Aging.** One article of particular interest in that periodical is "Damaging Stereotypes about Aging Are Taking Hold: How to Counter Them?" by Harold L. Sheppard, Jan/Feb, 1990, pp 4 – 8.

WRITTEN RESOURCES

1. Robert N. Butler. **Why Survive? Being Old In America,** Harper & Row, 1975. This is still considered a very important book in terms of a realistic look at what it means to be old in U.S. society.

2. Nancy Schniedewind/Ellen Davidson. **Open Minds to Equality: A Sourcebook of Learning Activities to Promote Race, Sex, Class, and Age Equity,** Prentice-Hall, 1983. This is a very effective resource, full of activities which are usable at the junior-high level on the issue of ageism.

3. Richard O. Ulin. **Teaching and Learning About Aging,** NEA, 1982. This gives information on various aspects of the aging process and recent developments in curriculum dealing with aging.

JUSTICE FOR PEOPLE WITH DISABILITIES

GOALS

- To explore the meaning and implications of terminology related to people with disabilities.
- To increase the knowledge and the level of understanding about the economic and social realities for people with disabilities in our society.
- To build and strengthen critical thinking skills with regard to cultural messages about disabilities.
- To offer suggestions about building positive attitudes toward people with disabilities as well as positive self-images for students with disabilities.

Lesson I. TERMINOLOGY

GOAL: To explore the meaning and implications of terminology related to people with disabilities.

Teacher Background

Terminology in terms of people with disabilities is very important. Words can reinforce stereotypes and negative ideas, or they can be allies in building more positive attitudes. Below in the left column is a listing of terms which are considered by many people active in the disability rights movement to be offensive, and in the right column are the preferred terms.

Offensive	Preferred
Handicap, handicapped person*	Disability, person with a disability
Deaf and dumb, deaf-mute, the deaf	Deaf, hearing disability, hearing impairment
Mongoloid	Down Syndrome
Cripple, crippled	Orthopedic disability, mobility impaired
The blind	Blind person, sight disability, visually impaired
Retard, retardate, idiot, imbecile, feeble-minded	Mental disability, mental impairment, mentally disabled
Crazy, maniac, insane, mentally ill	Emotional disability, emotional impairment, developmentally disabled
Birth Defect	Congenital disability

* (The word "Handicap" comes from the practice of beggars who held "cap in hand" to solicit charity, and the word reflects the dependent position in which society places people with disabilities. —from CIBC BULLETIN, Vol. 8, #6&7, p. 4.)

Related Terms to Avoid: The Minnesota 1976 Governors Conference on Handicapped Individuals proposed that the following entries be deleted from library catalogs: abnormal children; abnormalities, human; atypical children; children, backward; children, retarded; children, feeble-minded. (from CIBC BULLETIN, Vol. 8, #6 & #7, p. 5, and from the Easter Seal Society)

The Easter Seal Society's educational materials contain an article entitled "Word Power: We Are What We Say", by Mary Ann Glicksman. She has several other important language guidelines.

1. Person first. Refer to the person first, then to the disability, in order to convey a full sense of personhood. This implies a belief that the person is more similar to everyone else than dissimilar. For example, it is better to say "I have a daughter with Down's syndrome," rather than, "I have a Down's daughter."
2. Avoid using words that imply helplessness, such as "victim of," "confined to," "suffers from," "crippled by," "afflicted," and "stricken."
3. Avoid the verb "to be," which implies a state of being rather than possessing a characteristic. For example, it is better to say, "John has learning disabilities," rather than 'John is learning disabled."
4. Avoid professional jargon and shorthand, such as "he is a D.D. who goes to an E.M.R. class." Language about disability is strongly affected by medical, legal and psychological terms which do not fit in social communication. These abbreviations and terms usually refer to patients, clients, or cases.

Suggested Activities

1. Students could discuss the differences in the terminology. What accounts for those differences? Do the words listed as "offensive" connote something else besides a description of the disability?
2. They could also discuss some of the ways in which society makes things harder for people with disabilities. What are some changes they can think of that would lessen some of those obstacles?
3. There are also people within the disability rights community who use the term "differently-abled" to refer to people with disabilities and the term "temporarily able-bodied" to refer to people who do not have disabilities. Have students write their own feelings and opinions about either one of these two ways of referring to people.

Lesson 2: ECONOMIC AND SOCIAL REALITIES FOR PEOPLE WITH DISABILITIES

GOAL: To increase the knowledge and the level of understanding about the economic and social realities for people with disabilities in our society.

Teacher Background

1. Numbers of people with disabilities:
   a. **How many people are limited in activity?** An estimated 14.1% of the 231.5 million noninstitutionalized U.S. residents have an activity limitation(32.6 million).
   b. **How many people are limited in physical functions?** More than 20% (37.3 million) of noninstitutionalized U.S. residents are limited in the ability to perform selected physical functions. Some people have more than one limitation. Examples of these functions are as follows: having one's speech understood; hearing normal conversation; seeing words and letters in newsprint; getting into and out of bed, etc. More that one- third of functionally limited people have a severe limitation.
   c. **How many people are mentally retarded?** Because mental retardation is difficult to measure, there is not much agreement on numbers. Estimates are that at any point in time, approximately 1% (2 – 2.5 million) of the population is mentally retarded.
   d. **How many people have a mental disorder?** There is even greater difficulty in getting accurate numbers in this category. The best estimate is that 15.4% of noninstitutionalized adults in the U.S. (age 18 and over) report a mental disorder in any one month. An even more compelling statistic is that almost one-third of people have a mental disorder sometime in their lifetime.

(information from the CHARTBOOK ON DISABILITY IN THE UNITED STATES,
National Institute on Disability and Rehabilitation Research, 1989)

2. Unemployment According to the Bureau of the Census figures, of the 13.3 million people with a work disability, 33.6% are in the labor force and 15.6% are unemployed. These figures represent about one-half of the percentage for the population with no disability, where labor participation rate is 78.5% and unemployment 6.8%. (1987 Census Report figures)

3. Income: The median annual income of persons with a work disability is $6,434, while for people with no work disability it is more than twice as much ($13,403). (Bureau of the Census, Special Report, 1987)

4. Barriers

"If a person becomes disabled, expenses go up while income goes down. Equipment when needed — wheelchairs, braille typewriters, hearing aids, etc. — is exorbitantly priced. Some people with disabilities require "health care providers" or "homemakers," attendants who must be paid. And in order to have mobility, people with disabilities may need specially equipped cars or vans—another exorbitant expense—since "public" transportation is often inaccessible. People with disabilities who are employed can spend double or triple the carfare of non-disabled people to get to work. Lack of interpreters and communication devices effectively exclude blind and deaf people from attending meetings, movies or other events and make such crucial requisites as going to a hospital extremely difficult."

"People with disabilities are stared at and harassed. They are frequently mugged or raped. They are also ignored. They are demeaningly referred to as 'cripple', 'handicapped', 'deformed', 'abnormal', etc. They are seen as retarded, overly sensitive, easily hurt, weak, shy, non-sexual or sexually perverse. . . Societal attitudes do not reflect the reality of their capabilities. 'Our bodies make us disabled, but society makes us handicapped', said one individual at a New York State hearing that preceded the 1977 White House Conference on Handicapped Individuals."

"In the past two years, thousands of complaints about job discrimination have been filed by persons with disabilities. Yet out of every ten complaints filed with the Federal Office of Contract Compliance, only two were acted upon."

5. Preventable cause

"While a disability can happen to anyone, the most frequent people with a disability are working class people, most particularly people of color and females — that is, people who already face massive discrimination. People of color are especially likely to suffer disabling accidents because they are forced to work at unsafe jobs with insufficient or no union protection and do not have enough money for adequate health care, diet, car maintenance and other needs. Children born into these population categories are more likely to have disabilities due to maternal malnourishment, the effects of job-related toxins on workers, and maternal ingestion of unsafe drugs during pregnancy. (Childhood malnourishment, which is a result of poverty, can also cause disabilities)."

Information on both Barriers and on Preventable Causes comes from the BULLETIN of the Council on Interracial Books for Children, Vol. 8, #6 & 7, 1977, p. 21, slightly adapted)

Suggested Activities

1. Experiential Simulations, by Paula Wolff

(for junior-high level)

"These activities combine experiential simulation exercises with classroom visits from disability rights activists. In addition to being consciousness-raisers about the condition of disability, the exercises are designed to sensitize students to the range of disabilities that exists and to the different realities experienced by people with varying disabilities. They will also serve to demystify the physical aids sometimes used by people with disabilities.

"Teachers should ask for volunteers for each exercise and make it clear that a student may stop participating in a simulation at any time. Also explain that students will have an opportunity to experience to some extent what it is like to be disabled, but that because they can stop, it is not really the same.

"Tell the class that the simulations will focus on three different kinds of disabilities: 1) Motor Disability ('Problems of Moving Around'), 2) Sensory Disability ('Problems of Seeing and Hearing'), and 3) Learning and Emotional Disabilities ('Problems of Learning')."

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Exercise A: Motor Disability

"Post pictures showing a person in a wheelchair, another person using crutches and a third person who has difficulty walking, yet who does not use any aids. Ask students what problems they think someone who can only get about in a wheelchair might have in their school or community. The list might include inability to get into buildings, inability to reach materials on shelves, etc. Ask similar questions about people on crutches and about persons with motor problems who do not use aids. Write students' responses on the chalkboard.

"Ask several student volunteers to spend the next school morning in wheelchairs, or on crutches with one leg fastened up with elastic. (Arrangements for borrowing equipment might be made with a hospital or service agency, or rented from a hospital supply store). After the simulation, students should report to the class on their experiences. They should be asked what things they found difficult or impossible, how they felt when they couldn't perform a particular task, what help they needed—or didn't need—from their classmates, etc. Classmates can also discuss their reactions to the volunteers.

"Following the student presentations, invite one or more disability rights activists who have a motor disability to speak to the class about their experiences. Encourage students to check out their homes, apartment buildings, nearest movie house, etc., as to how accessible they are to people with disabilities."

Exercise B: Sensory Disability

"Post pictures of persons who are blind, visually impaired, deaf and hearing impaired. Ask students if they can tell the disability of the person in each picture. If students say they can't always tell or that the person isn't disabled, discuss how disabilities are not always visible or immediately apparent. Discuss some particular problems people with 'invisible disabilities' might have.

"If you have not already done so, ask students what problems they think people with each of the disabilities mentioned might have in their school or community, and write down their responses on the chalkboard. The list might include inability to read signs to hear announcements, to see the chalkboard, to read textbooks, to understand the teacher's instructions, etc. Ask volunteers to spend the next morning blindfolded and to report to the class as in the previous exercise. The experiences of a visually impaired—but not blind—person can be simulated by giving students photostats of a book page reduced to a small size plus hand magnifiers. Ask students how long it would take if they had to do all their reading this way, whether it made them tired, how they would feel having to take a test using a magnifier and being expected to finish the test in the same time it took classmates who were not sight impaired, etc. After the exercise, students can be shown a braille book and a large type book, raised line maps, etc. Discuss how such aids might be useful to persons with visual impairments.

"Ask volunteers to wear earplugs (the kind used by swimmers) for part of the school day and then report to the class on some of the problems they encountered. Note: the degree of hearing impairment varies greatly among individuals. However, unlike totally blind persons, very few people are unable to hear anything at all. The more common disability is to hear with various degrees of difficulty. An excellent record to play is 'Getting Through: A Guide to Better Understanding of the Hard of Hearing'. Individual copies are available free of charge from Zenitron, 6501 West Grant Avenue, Chicago, IL 60635; for quantities, please write for price.

"Following the sensory exercise, invite one or more disability activists with different sensory impairments to speak to the class."

Exercise C: Learning and Emotional Disabilities

Note: The difficulties experienced by persons with learning or emotional disabilities are extremely varied in type and degree. Activities and the complexity of discussions should be adjusted to the students' level.

"Explain the different types of emotional and learning disabilities and discuss problems the students think would confront a person who is not visibly retarded (Down Syndrome, for example, is visible but other kinds of retardation are not) or who has a severe learning disability, etc. Older students can be told about the confusion and disagreement over such terms as 'learning disability', 'minimal brain dysfunction', 'central nervous system impairment', 'emotional disturbance', etc.

"Simulating emotional or learning disabilities is quite difficult, and so no simulations are suggested here. Instead, the teacher can point out that everyone has difficulties learning something. Ask students to draw on their experiences to consider how it would feel if people tried to teach them things that were much too hard, or always expected them to have learned something before they had really learned it or used words they didn't understand. Discuss how it would feel to be called "idiot", or "moron", or similar derogatory terms. Advise students that many terms used to describe persons with learning and emotional problems are offensive and should not be used in jokes or to tease classmates or friends. Consult with disability activists regarding classroom visits from members of relevant advocacy organizations."

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2. To simulate some of the confusion faced by persons with a certain kind of learning disability, you could use the following activity: Students work in pairs using a mirror, a piece of cardboard and a geometric pattern (star, pentagon, triangle). One student holds the mirror and cardboard with the pattern in between. The other student looks at the pattern in the mirror only and tries to trace around the pattern (they, of course, are looking at a reversed image in the mirror, which complicates the process in much the same way as a person with perception or eye-hand coordination perceives things). Reverse roles and then discuss the frustrations. If this activity is repeated, students may learn to adjust to this disability and learn coping skills.

Lesson III. CRITICAL THINKING

GOAL: To build and strengthen critical thinking skills with regard to cultural messages about disabilities.

Teacher Background

It is important for students to begin and continue to develop the ability to evaluate written material and media presentations with a critical eye. Often children's books and the media (films, TV, etc.) present distorted views of people with disabilities. Following are some guidelines (adapted somewhat from the CIBC Bulletin,Vol. 8, #6 & #7, p. 4-9) to aid in the evaluation of materials:

1. Are people with disabilities portrayed as objects of pity?
2. Are people with disabilities seen as victims of violence? There is obviously some reality to this depiction. However, when people with disabilities are constantly portrayed in this way, there is a reinforcement of an image of them as completely helpless. (Example: film "Wait Until Dark"—blind woman terrorized by a gang.)
3. Does an evil aura surround the character with a disability. The profusion of villains with disabilities in children's literature as well as in media portrayals adds to an immediate connection between disability and wickedness. (Examples: Rumpelstiltskin, Dr. Strangelove).
4. Is the "Super Crip" syndrome present? Does the character with a disability display exceptional, almost super-human qualities which enable him or her to function well? (Example: the TV character "Ironside").

5. Are people with disabilities used as the source of humorous remarks or incidents? (Example: Mr. Magoo).

6. If the person with a disability blamed for his/her condition? In other words, is the impression given that through sheer self-determination the person will be able to "overcome", ignoring the very real institutional barriers that society presents. (Examples: many TV medical shows).

7. Is the person with a disability viewed as non-sexual? Does the portrayal eliminate the possibility of genuine loving relationships for people with disabilities?

8. Are people with disabilities shown as incapable of full participation in everyday life? This is mainly a question of omission—a complete lack of characters with disabilities functioning in a creative positive way on a day-to-day basis, including background characters in media presentations.

9. Are people with disabilities used in advertising, as one way of indicating that they are wage-earners?

Suggested Activities

1. The following activity is one of several suggested by Beryle Banfield in the CIBC BULLETIN, Vol. 8, #6 & 7, 1977, p. 23:

   Uncovering Stereotypes in TV Programs, Cartoons, Comic Books

   "Give the class the assignment of looking at their favorite TV programs, cartoons or comic books during the coming week to find out how they portray characters, people or animals with disabilities. Note: Many cartoons, comics and TV programs "use" characters with disabilities for comic effect. Cartoons students can look for are Mr. Magoo (sight impairment), Porky the Pig (speech impairment) and Archie (developmental disability, learning disability). Have students share their feelings with the class at the end of the week. Ask students such questions as these: 1) How will watching programs that make fun of people who are mentally impaired affect attitudes children have about people who don't learn certain things as quickly as others? 2) How have you felt when someone made fun of you for not learning something fast enough?"

2. Ask students to check current TV shows in terms of the portrayals of people with disabilities. Are there positive portrayals? If possible, students could do reports using clips of shows that they have videotaped to show either portrayals that they consider negative or positive, e.g., characters in shows like **Life Goes On, Reasonable Doubts, L.A. Law.**

3. Have students collect ads from popular magazines. Discuss the ads answering the following questions: What images are the ads portraying in terms of what is "normal" in our society? Are the characteristics that are held up as desirable all physical characteristics? Can someone who is disabled fit into the image portrayed? Is it possible that the attitudes of people who work with people with disabilities might be affected by the advertising images of what it means to be "normal"? Note: If you have the facilities, the ads could be made into slides for a slide presentation.

4. An interesting social/political issue is the question of community acceptance of people with disabilities. For example, ask students how they would feel about a group home for mentally disabled people being established in their neighborhood. A simulated town hall meeting to discuss this issue would be a way for students to clarify their own values and to discover areas where they need more information.

Lesson IV. POSITIVE ATTITUDES

GOAL: To offer suggestions about building positive attitudes toward people with disabilities as well as positive self-images for students with disabilities.

Teacher Background

In addition to helping students become more aware of stereotypes of people with disabilities and some of the societal barriers they face, it is important to begin and continue to build positive images of people with disabilities as capable, loving, creative individuals whose disabilities do not make them cease to be people.

Suggested Activities

1. Use the story of Helen Keller as a case study. Have students research the stands Helen Keller took on social and political issues during the McCarthy era.
2. Junior-high students might enjoy researching the story of a current actor with a disability—Linda Bove,who is deaf, is a good example. The Organization for Equal Education of the Sexes, 808 Union St., Brooklyn, NY 11215, has a good article on her, as well as a poster.
3. This logo is used by the Human Policy Press.

   label
   jars
   ...not
   people

   Have students use it to spark discussion about what kinds of labels we use for people with disabilities. What are alternatives to those labels?

   (Logo used with Permission of the Human Policy Press, Syracuse, New York)
4. Have students read this "Famous People Fact List" and talk about whether or not these facts are surprising to them:
   a. He did not speak until age three. He was so quiet and defiant in school that his teachers suspected he might be mentally retarded. In adult life he wrote four papers which revolutionized modern physics. **Albert Einstein—(Learning Disability)**
   b. She survived a high fever as a baby. As a result she was both hearing-impaired and visually impaired. She became a writer and a lecturer. **Helen Keller—(Hearing and Vision Impairment)**
   c. He grew up in the city of Detroit. A teacher took special interest in this young, blind student. He is now recognized as a famous rock and roll singer. **Stevie Wonder —(Vision Impairment)**
   d. He became one of the most famous composers of all times. He became deaf in later life but continued in his musical career. **Ludwig Von Beethoven—(Hearing Impairment)**
   e. She is a famous stunt woman who has broken many speed records. She was born with a hearing impairment. **Kitty O'Neal—(Hearing Impairment)**
   f. He became President of Princeton University and the United States of America. He did not learn his letters until age 9 and did not learn to read until age 11. **Woodrow Wilson—(Learning Disability)**
   g. He was considered "defective" at birth because his head was so abnormally large. The village doctor thought he might have brain fever. He did not learn to read until age 12. **Thomas A. Edison—(Learning Disability and Hearing Impairment)**

RESOURCES FOR TEACHERS

GROUPS/PUBLISHING CENTERS

1. THE AVOCADO PRESS, P.O. Box 145, Louisville, KY 40201. The catalog for this group describes buttons, bookmarks, t-shirts, postcards, etc., all with a disability rights message. Interesting discussion-starters with students.
2. CLEARINGHOUSE ON HANDICAPPED AND GIFTED CHILDREN, 1920 Association Drive, Reston, VA 22091. Bibliographies are available from this office, as well as resources.
3. HUMAN POLICY PRESS, P.O. Box 127, University Station, Syracuse, NY 13210. This is the publishing arm of the Center on Human Policy, which is a strong advocate of the integration of people with severe disabilities into community life. They produce a number of resources which would be valuable assets in the classroom, including children's books, slide shows and videotapes, posters, and other written materials. One of

their slide shows, "Handicapism," is somewhat of a classic in terms of explaining prejudices, stereotyping, and discrimination practiced against people with disabilities. Another of their resources is **What's the Difference: Teaching Positive Attitudes Toward People with Disabilities,**by Ellen Barnes, Carol Berrigan, and Douglas Biklen—a comprehensive book of classroom activities, coded by curriculum areas.

4. **KIDS** PROJECT INC., 2955 Claremont Ave., Berkeley, CA 94705. This group is dedicated to demystifying disabilities by providing quality educational materials for children and adults. They have an extensive library, as well as materials for sale.
5. THE NATIONAL CENTER FOR LAW AND THE DEAF, 800 Florida Ave NE, Washington, DC 20002-3695. This group operates in conjunction with Gallaudet University. Its publications focus specifically on support for the legal rights of the hearing impaired.
6. NATIONAL EASTER SEAL SOCIETY, 2023 West Ogden Ave., Chicago, IL 60612. This organization has a strong educational component. Pamphlets such as "Disability Etiquette," "Portraying People With Disabilities in the Media," "Myths and Facts about People Who Have Disabilities" are especially useful with students. Local chapters often publish regular newsletters or newspapers.
7. NICHY(NATIONAL INFORMATION CENTER FOR CHILDREN AND YOUTH WITH HANDICAPS), P.O. Box 1492, Washington, DC 20013. This is a clearinghouse, with an enormous amount of accessible information, teaching suggestions, data on specific kinds of disabilities, etc.
8. PARAQUAD, 4475 Castleman, St. Louis, MO 63110.This is a strong, active disability rights group in the St. Louis area. They have an abundance of educational material.

Written Resources

1. **Better Understanding Program,** 84 Pilgrim Way, San Rafael, CA 94903. This curriculum is filled with specific classroom activities to enhance students' understanding of disabilities.
2. **Chartbook on Disability in the United States,** National Institute on Disability and Rehabilitation Research,1989 (updated 1991 version), Clearinghouse on the Handicapped, U.S. Department of Education, Room 3631 Switzer Building, Washington, DC 20002. A valuable resource on information about people with disabilities.
3. **The Disability Rag,** P.O. Box 6453, Syracuse, NY 13217. This periodical is a strong advocate for disability rights. It is recommended reading for students, and contains articles on a variety of issues, from myth and media to street protest to questions about in-home personal assistance. ($12 for one year, 6 issues)
4. **Handicapism and Equal Opportunity: Teaching About the Disabled in Social Studies,** by James P. Shaver and Charles K. Curtis, 1981. This reference text is designed to help junior and senior high school teachers to integrate teaching about the disabled into their social studies curriculum.
5. **The Unexpected Minority: Handicapped Children in America,** John Gliedman and William Roth. Harcourt, Brace and Jovanovich, 1980. This is the first comprehensive study to apply a civil rights lens to the problems of both children and adults with disabilities. It calls particular attention to the discrimination people with disabilities encounter in employment.
6. **Welcome to My World,** Special Pastoral Services, 8716 S.E. Ellis, Portland, OR 97266. This is a practical hands-on simulation approach to awareness of disabilities, able to be adapted for use with all ages. (Cost $22)

Audio-Visual Resources

1. **Best Boy,** 104 minutes, color, 16mm, from Documentary Films, Inc., 159 West 53rd Street, New York, NY 10019. The life of Philly Wohl, a fifty-two year old man who is developmentally delayed, is thoughtfully and lovingly examined, as he learns to become more independent. Academy Award Winner, 1980.
2. **Regular Lives** is a powerful documentary videotape on integrating people with disabilities into school, work and community life. It is narrated by Martin Sheen, and is one of the newest projects of the Center on Human Policy. Available from Educational Activities, Box 2626, Washington, DC 20013.
3. **See What I Say,** 1981, 24 min. color, 16mm, and video, available with or without captions. Filmmakers Library, Inc., 133 E. 58 St., New York, NY 10022. Holly Near, activist and feminist folksinger and Susan Freundlich, American Sign Language interpreter, perform in concert nationwide, intercut with scenes of four deaf women explaining the isolation of the hearing impaired and the importance of sign language as communication.
4. Movies and videos like **Mask, Elephant Man, My Left Foot** and **Rain Man** can be discussion starters for students.

Sexism

Goals

- To explore the meaning and implications of sexism and sex-role stereotyping, especially related to the lives of young people.
- To increase the level of awareness and understanding of how sexism works— culturally, socially, and economically.
- To examine the specific dynamics of sexism in the system of education.
- To offer suggested strategies for change, attitudinally and institutionally, especially strategies that can include the participation of young people.

Lesson 1: MEANING OF SEXISM AND SEX-ROLE STEREOTYPING

GOAL: To explore the meaning and implications of sexism and sex-role-stereotyping, especially related to the lives of young people.

Teacher Background

Our definition of sexism, gleaned from several sources, is "a system of attitudes, actions and institutional structures which subordinates women on the basis of their sex." Secondarily, sexism also operates in a way that limits and consequently oppresses men. We say secondarily because the primary oppression is that which affects women. The Council on Interracial Books for Children further explains this in their book HUMAN AND ANTI-HUMAN VALUES IN CHILDREN'S BOOKS: "We see the primary victims of sexism as women because they are subordinated in an institutionalized way, as well as by cultural forces. The sexist oppression of men comes mainly, though not exclusively, from cultural forces. We can therefore define sexism primarily as the systematic oppression and exploitation of human beings on the basis of their belonging to the female sex. Secondarily, we see sexism as the repression of people based on cultural definitions of femininity and masculinity, which prevents both sexes from realizing their full human potential." (p. 11)

Sex-role stereotyping can be defined as "misconceptions or oversimplifications about traits or behaviors or functions based solely on a person's sex." Some examples of sex-role stereotypes:

— men are better athletes than women

— women have less mechanical aptitude than men

— men are less capable of taking care of children

— men make better coaches than women

— young girls should be encouraged to pursue an interest in ballet; young boys should not.

Suggested Activities

1. Have students name attitudes that they feel are examples of sex-role stereotypes, as in the examples of above. After their statements are put on the board or on newsprint, use them as discussion starters.
2. Read the following story to the students:

> Lisa is twelve years old. Her class is going to talk about jobs people do. The teacher has asked the students to come prepared to tell the class about the job that either their mother or father does. Lisa feels uncomfortable because her father is a nurse and her mother is an automobile mechanic. She is afraid the other students will laugh when she tells them.

Then ask the students to answer the following questions in small groups:

a. Why does Lisa feel uncomfortable?

b. If you were Lisa's friend, how would you support her?

c. Do you think women make better nurses than men? Why or why not? Do you think men make better automobile mechanics than women? Why or why not?

d. **Of the following jobs, which ones do you think are more suited to women? To men? Could be done equally well by both?**

Doctor ______________
Pilot ______________
Filing Clerk ______________
Housekeeper ______________
Bartender ______________
Flight attendant ______________
Nursery School Teacher ______________
Carpenter ______________
Politician ______________
Priest/Minister/Rabbi ______________

3. Have students fill out **Student Worksheet #1, WHO SHOULD DO WHAT?,** and then discuss their answers in small groups. Then as a large group, discuss the source of the answers—own home situation, religious beliefs, peers' beliefs, reading, TV, etc.?

Lesson 2: HOW SEXISM WORKS IN CULTURAL PATTERNS

GOAL: To increase the level of awareness and understanding of how sexism works — culturally, socially, and economically.

Teacher Background

Sexism is present in our society in cultural, social/interpersonal, economic and legal patterns. All of these areas affect our lives, in terms of attitudes as well as questions of who holds the power. These areas are closely interwoven, in cause and effect. Often cultural patterns are also social patterns, have economic implications and are backed up by the law. Similar connections can be found starting at several points. But we are going to separate the areas for the sake of organization.

Some of the cultural patterns that evidence sexism are as follows: the media's portrayal of women and men, the kinds of toys that children are encouraged to play with, the kind of interests or activities that are offered to children, and the language we use. The images of women portrayed in the popular media (TV, magazines, movies, radio) are narrow in their scope and continue to portray women as subordinate to men. Toys and activities for children are still often sex-separated, with children being carefully channeled in one direction, not the other.

The language we use is "male-dominated" (i.e., using male terms and male pronouns to refer to all men and women). The words we use tend to reinforce on a day-to-day basis the deeper realities of sexism, as well as influence our own thought and behavior patterns. When we continue to use masculine words to mean all people, we are continuing the practice of excluding women and of saying that men are the ones who really count.

Suggested Activities

1. Monitoring TV shows is an activity that could be done in order to increase awareness of media portrayal of the roles and characteristics of men and women. Duplicate **Student Worksheet #2, TV AND SEXISM,** and have students use it as a homework assignment over a period of time.

2. Have students construct alternative wording for male-dominated terminology.

SOME SAMPLE ALTERNATIVES

Male-Dominated Example	Alternative
Fireman	Fire fighter
Mailman	Mail carrier
Man-sized job	Big or enormous job
Freedom for all men	Freedom for all or freedom for all people
Man of the year	Person of the year
Let each child pick out his own toy.	Let the children individually pick out their own toys.

3. Use **Student Worksheet #3, RECOMMENDATIONS FOR AVOIDING SEXIST LANGUAGE,** for students in order for them to get some understanding of the more subtle ways that language affects our thinking.

4. The question of language goes beyond the issue of male-dominated terminology. Use a list of words such as the ones below. Write the words on the blackboard or on a piece of newsprint and have the students indicate whether the word applies to men, women, or both. Then discuss their choices with them.

	Women	Men	Shared Traits
Fearful	____	____	____
Brave	____	____	____
Affectionate	____	____	____
Weak	____	____	____
Active	____	____	____
Smart	____	____	____
Independent	____	____	____
Nagging	____	____	____
Strong	____	____	____
Forceful	____	____	____
Gentle	____	____	____
In Charge	____	____	____

5. **Student Worksheet #4, OUR CULTURE SAYS,** is a list of "cultural messages" about what it means to be a woman and a man in today's society. In other words, these are ideas that come to us from our culture. Have students discuss these messages, perhaps debate them (one speaking for the concept, the other against). Have them answer and discuss the questions that follow the list of "cultural messages."

6. Students can make a list of what activities/games/toys are "only for boys" or "only for girls" or are for both. Put their list on the board and see if there is agreement. Where there is not agreement, discuss the differences. A variation on this is to list the activities, etc., first, and then have the students categorize them. See the chart below for an example of how to do this.

Activities/Games/Toys	*For Girls*	*For Boys*	*For Both*
Bikes			
Dolls			
Basketball			
Football			
Ballet			
Chess			
Chemistry Set			
Violin			
Flute			

7. Have students fill out the **Student Worksheet #5, IDENTIFYING YOUR BELIEFS**. Have them exchange their list with one other person and discuss similarities and/or differences in their answers. A large group discussion could follow.

Lesson 3: HOW SEXISM WORKS IN SOCIAL/INTERPERSONAL PATTERNS

GOAL: To increase the level of awareness and understanding of how sexism works—culturally, socially, and economically.

Teacher Background

Besides being part of our culture, sexism enters into our social relationships. Sometimes it takes the form of violence. Rape, sexual assault, battering of women within the family, sexual and other abuse of children is very definitely a big part of life in the United States. Domestic violence is the single largest cause of injury to women in the U.S.

In other aspects of our social relationships, sexism is part of our family life, our friendships, our humor, our social conventions, and our sense of identity. Our humor, as expressed in jokes, cartoons, greeting cards, etc., is often sexist. How many mother-in-law, nagging wife, dumb blonde, or woman as sex-object jokes have we heard? Certainly young people have heard many of those too, as well as seen cartoons, comic strips, etc., that downgrade women.

Suggested Activities

1. Have the students bring in examples of greeting cards, posters, comic strips, ads, jokes that they would consider insulting to women. The class could discuss the examples that are brought in. Do they agree or disagree that they are insulting to women?
2. The film, **FABLE OF HE AND SHE,** (11 min., Learning Corporation Association) is a good tool for the discussion of sex-roles, usable for all ages.
3. The film **MEN'S LIVES** (43 min., New Day Films, P.O. Box 315, Franklin Lakes, NY 07416) is a very good resource for discussion of the pressures men of all ages face in a sexist society.

4. The information on **Student Worksheet #6, VIOLENCE AGAINST WOMEN** represents some very grim statistics about life in the U.S. Use it as a source of discussion with students, realizing that it represents real life for some of them.

5. **Student Worksheet #7, "SHE DESERVED IT'** is a copy of an Ellen Goodman article. It deals with an issue that goes beyond social relationships and moves into the justice system. However, it also deals with expectations people often have of what women should expect in relationships with men. This is an article for older students to read. Duplicate it, and discuss the implications of the judicial ruling.

6. Another issue that relates to sex-role attitudes but also goes beyond that, is attitudes toward homosexuality. **Student Worksheet #8, COMMON MYTHS ABOUT HOMOSEXUALITY** is an excerpt from an article entitled "We Live in a Homophobic Society," **Parenting for Peace and Justice Newsletter,** June 1989. It is written by Art and Marian Wirth, who are parents of a gay son. In this article they deal with common myths about homosexuality. Have students read the article and discuss their response to it.

Lesson 4: HOW SEXISM WORKS IN ECONOMIC PATTERNS

GOAL: To increase the level of awareness and understanding of how sexism works—culturally, socially, and economically.

TEACHER BACKGROUND

Sexism is evident in economic realities in very grim ways. This is true with regard to employment. Women are consistently in a subordinate position (as compared to white men) in terms of wages, job opportunities, and promotions. This is also true with regard to poverty and all the effects of poverty in our society.

Suggested Activities

1. Have students read the following set of facts entitled "Of Myths and Realities", and answer these questions: Are these facts surprising to you? Why or why not? How could you use these facts in conversations with other people?
   a. Women earn $.76 for every $1.00 that a man earns for full-time work. (Bureau of Labor Statistics, 1992)
   b. Nearly two-thirds of part-time workers are women, and part-timers earn, per hour, an average of 58% of what full-time workers make (plus, they rarely get health insurance or other benefits.) (**New Directions for Women**, Jan/Feb, 1988)
   c. In 1986, women with 4 years of college education had a median income below that of men who had only a high school diploma—$22,412 and $24,701, respectively. (U.S. Dept. of Labor)
   d. Women were 66.7% of all retail and personal services sales worker, but only 40% of all executives, managers, and administrators. (U.S. Dept. of Labor, 1991)
   e. Women represented 63% of all persons 16 years old and over with poverty level incomes in 1986. (U.S. Dept. of Labor).
   f. More than half of women on welfare stay on the rolls for less than one year. A quarter leave within four months, and only one-third stay more than two years. (**New Directions for Women**, Jan/Feb, 1993)
2. Have students read the articles on **Student Worksheet #9, STORIES** and discuss the questions.

LESSON 5: SEXISM IN EDUCATION

GOAL: To examine the specific dynamics of sexism in the system of education.

Teacher Background

Sexism exists in education to the degree that children are limited or constricted to certain roles, behaviors, and career preparation on the basis of their sex. This applies to both boys and girls, but the choices have always been narrower for girls. Some examples of the ways sexism manifests itself in schools are the following:

- very low percentage of women in decision-making positions in the school or school system (this tends to be less true in parochial school systems);
- a curriculum that omits the contributions of women and the realities of sexism and continues to perpetuate, even though often unintentionally, stereotypes of women and men;
- teacher expectations that channel students in certain curricular directions based solely on their sex;
- career guidance that fails to offer a wide variety of options for girls and boys;
- inequitable athletic opportunities for girls in school.

Suggested Activities

1. The question of critiquing children's books for evidence of sexism is a fruitful one, and students can be involved in the project. The guidelines on **Student Worksheet #10, CRITIQUING YOUNG PEOPLE'S BOOKS** are helpful.
2. The concept of "women's studies", i.e., specific courses geared to broaden the curriculum to include women in positive roles and better prepare young women for career choices, is one that needs careful consideration in schools. The ideal is that the entire curriculum be broadened to include women's perspectives; however, even if that were done, there would still be a need for some specific "women's" courses (e.g., "Women in U.S. History", "The Image of Women in American Literature", etc.). High school students should be involved in researching the need for such courses, and in the planning of the courses themselves. For example, in US history, have the students list (could be done in a brainstorm fashion) what they would like to know about women's lives in different time periods in history. They could also list specific women they would like to know more about. In a sense, a course, or parts of a course, could be built based on their concerns and questions.
3. Have students take a "women's quiz". The questions could be constructed around information about any number of women. Sample questions follow:

WHO AM I?

a. My main concern for more that 50 years was the struggle for women's rights. I campaigned for the right of women to control their own property, to have guardianship of children in the case of divorce, and to vote. I was arrested for attempting to register to vote. I served as President of the National American Women's Suffrage Association. (Susan B. Anthony)

b. Over 100 years ago, I decided I wanted to be a doctor. Finally I got a medical school to accept me, and I became the first women in the US to graduate from a medical school. (Elizabeth Blackwell)

c. I was the one whose action on a bus in Montgomery, Alabama, was the spark for the Montgomery Bus Boycott. I worked closely in that with the Rev. Dr. Martin Luther King, Jr. (Rosa Parks)

d. I was a spy for the Union forces in the Civil War, but my main concern was helping my people escape from slavery through the Underground Railroad. (Harriet Tubman)

4. **Student Worksheet #11, SCHOOL CHECKLIST ON SEXISM** can be used by students as a way to investigate specific elements in the school environment that could be seen as areas of strength or weakness in an effort to eliminate all traces of sexism in a school. Note: It is important to see a tool like this checklist as an aid in spotlighting both strengths and areas of need. It is not intended to point a finger or assess guilt. Change in any system demands that we can see possibilities for that change in specific terms.

LESSON 6: STRATEGIES FOR CHANGE

GOAL: To offer suggested strategies for change, attitudinally and institutionally, especially strategies that can include the participation of young people.

Teacher Background

Attitudes that deal with the differences in the roles and functioning of men and women are deeply rooted. They are attitudes that are difficult to change because they are related to sexuality, to a sense of self-identity, to close and deep human relationships, to family and all that concept means, and to the nitty gritty of everyday life. They are also attitudes that deal with power—who exercises it, for whose benefit, to whose exclusion, etc.

Admitting all the difficulties, we feel that substantial change is possible in people's attitudes about sex roles and in institutional practices that determine equality in opportunity and benefit. The activities described earlier in this unit are all geared toward change—particularly attitudinal change. However, it is true that attitudinal change often follows institutional change. With that in mind, we have three other activities to recommend that deal specifically with institutional change.

Suggested Activities

1. Saundra's story, printed below, provides an opportunity for students to strategize about elements involved in institutional change from a school perspective. After reading it to the students, have them discuss what Saundra should do? What would be most effective? Is change possible? etc.

> Saundra is fifteen years old. She enjoys school, loves to read poetry, plays a little guitar, and is beginning to enjoy trying her hand at cooking. She is a new member of the cheerleading squad. However, she has some reservations about being a cheerleader. First of all, she thinks there should be as big a squad for the girls' basketball and volleyball teams as for the boys' teams. Secondly, she does not think that the cheerleaders should be expected to bake cookies for the boys on the teams, decorate their locker rooms, put stars on the front doors of their homes, and generally be seen in a supportive role. Most of the other girls on the cheerleading squad feel she should not rock the boat.

2. Utilize the findings from **Student Worksheet #11, SCHOOL CHECKLIST ON SEXISM** as possible directions for change within the school. Have the students pick one and strategize about how to change that specific element of the system. For example, if they found that outside resource people who come in to give talks fall into very traditional roles, what could they do to initiate change about that?

3. "Looking Ahead"—Part of working for institutional change is being able to think about the future and what changes should be made. **Student Worksheet #12, LOOKING AHEAD** is an envisioning exercise asking students to "predict the future." Have them discuss their predictions in small groups. Then, ask them to name one specific step that they feel needs to be taken now in order to begin the process for the changes they would like to see happen in the next ten or twenty years.

Student Worksheet #1

WHO SHOULD DO WHAT?

Directions: In a two-parent family, who should...

... stay home when the children are sick?
... deal with the school and teachers?
... shop for the food?
... prepare the meals?
... do the cleaning?
... do the laundry?
... shop for the children's clothes?
... soothe and snuggle the children?
... dress the children?
... change the diapers?
... get up in the night for a feeding?
... take the children to school?
... take the children to the doctor? dentist?
... give out the weekly allowance?
... discipline?
... decide how money's to be spent?
... support the family?
... make the decisions about when the children can have the car?
... make the decision about what time "to be in from the Prom?"
... coach the children's teams?
... fix broken toys, bikes, etc.?
... drive the children to rehearsals, practices, games, etc.?
... attend games when the children are on the teams?
... do outdoor activities with the children — sports, sledding, biking, etc.?
... be the volunteer for school-related activities, e.g., Scouts, PTA, room-parent, etc.?

(Adapted from NON-SEXIST CHILD-RAISING, by Carrie Carmichael, Beacon Press, 1977, and used with the permission of the publisher).

Student Worksheet #2

TV AND SEXISM

A. How many women have major TV roles? Minor roles? (log your TV watching for a week and write down the numbers. For example:

Name of show	Major Male Character	Major Female Character	Minor Male Character	Minor Female Character

B. Use of the woman's body as a sex object:

— What percentage of women playing roles on the shows you watch are exceptionally attractive? How does this compare to the percentage of men?

— How often are the women characters attired in clothes that have obvious sexual connotations?

— In how many commercials is a woman's body used as a decoration?

C. What personal qualities are reflected through characterizations of men and women on TV? Are these qualities shown primarily in one sex? (For example, leadership: male or female?; compassion: male or female?; clear thinking in emergencies: male or female?). Name specific characters who would be examples of these characteristics.

D. Are women seen as primarily dependent on men or as capable of directing their own lives? Give specific examples.

E. List the occupational roles of men and women as depicted in the shows you see in a week.

F. How often does a man use violence to solve a conflict?

G. Do any of the shows make an attempt to deal with injustice toward women? With changing sex roles? With violence toward women?

H. How many times are women made to appear incapable or inferior intellectually to men? Give specific examples.

I. How many times does a man solve a problem for a woman? How many times does a woman solve a problem for a man? How many times is a woman rescued by a man? How many times is a man rescued by a woman?

J. How many times are men evaluated according to:

— amount of money

— amount of prestige their occupation has

— how "tough" they are

— how well they "handle" women?

How many times are women evaluated according to those same criteria? Give specific examples.

K. How many news anchors are women? How many are older women? As compared to older men?

A class discussion could follow the reporting on the results of the monitoring.

Student Worksheet #3

RECOMMENDATIONS FOR AVOIDING SEXIST LANGUAGE

The following exercise is adapted from GUIDELINES FOR IMPROVING THE IMAGE OF WOMEN IN TEXTBOOKS, prepared by the Sexism in Textbooks Committee of Women at Scott, Foresman and Company, 1972. Available free from Scott, Foresman, 1900 East Lake Avenue, Glenview, Ill. 60025.

Examine each statement below for sex bias. Rewrite it in the blank space below the statement. Then check the bottom of this sheet to see how the publishers of the booklet rewrote the statement. What are the differences between the original statement and your rewrite? Between your rewrite and the publishers' rewrite? Between the original statement and the publishers' rewrite?

ORIGINAL STATEMENTS

1. Americans allowed women to vote in 1919.
2. A slave could not claim his wife or children as his own because the laws did not recognize slave marriages.
3. The farmer and his wife; a homeowner and his family
4. Michael Chang is one of the best tennis players in the U.S. today, and Martina Navratilova is one of the best women players.
5. The candidates were Bryan Wilson, president of American Electronics, and Florence Greenwood, a pert, blonde grandmother of five.
6. In New England, the typical farm was so small that the owner and his sons could take care of it by themselves.
7. Write a paragraph about what you expect to do when you are old enough to have a Mr. or Mrs. before your name.
8. Al listened patiently to the ladies chatter.
9. The boys like action stories, and both boys and girls like animation and comedy. Girls will read stories that boys like, but boys will not enjoy "girlish" stories.
10. The office manager gave the manuscript to one of the girls in the typing pool.
11. Mr. Jones was babysitting his children while his wife did some shopping.

POSSIBLE ALTERNATIVES TO STATEMENTS

1. US women won the vote in 1919.
2. Slave men and women tried to maintain family relationships, but the laws did not recognize slave marriages.
3. A farm couple; homeowners and their children.
4. Michael Chang and Martina Navratilova are among the best tennis players in America today. Michael Chang is one of the best male tennis players in America today, and Martina Navratilova is one of the best female players.
5. The candidates were Bryan Wilson, president of American Electronics, and Florence Greenwood, credit manager for Bloominghill's department store.
6. In New England, the typical farm was so small that the family members could take care of it by themselves.
7. Write a paragraph about what you would like to do when you grow up.
8. Al listened patiently while the women talked.
9. Most children like action, animation and comedy in stories. Some children, however, will enjoy lighter or more sentimental types of reading materials.
10. The office manager gave the manuscript to one of the typists (or women in the typing pool.)
11. Mr. Jones was home with his children while his wife did some shopping.

Student Worksheet#4

OUR CULTURE SAYS:

TO BE A WOMAN MEANS TO:

- — be a sex object, evaluated by the size of one's measurements;
- — be incapable of tough, analytical thinking;
- — be incapable of decisive actions, both in terms of being "in charge" and in terms of handling emergencies;
- — be overly concerned about appearances (her own—clothes, hair, makeup, etc. and her house — clean floors, shiny dishes, etc.)
- — function best in a subordinate supportive role with a man as the leader;
- — have physical strengths that are inferior to a man's;
- — be excessively emotive, given to crying, fainting, "falling apart".

TO BE A MAN MEANS TO:

- — dominate women in general or a woman in particular;
- — flourish in a highly competitive system; be obsessed with winning, being "on top;"
- — be judged a success by the amount of prestige a job has or the amount of the salary;
- — accumulate material possessions; need to "be seen" with these things;
- — be truly comfortable only when "in control", in a position of authority over others;
- — not need or appreciate friendships with other men; be scornful of intimacy in human relationships;
- — be latently or actually violence-prone, most satisfied in a violent resolution of a conflict.

Discussion Questions

1. Do you agree? Why or why not?

2. Do you see these messages reflected on TV? If so, how? Give specific examples.

3. Do you see these messages reflected in magazine advertising? How? Give specific examples.

Student Worksheet #5

IDENTIFYING YOUR BELIEFS

Complete both columns, placing the letter A (for girls) or B (for boys) next to the items that apply to you.

COLUMN 1	COLUMN 2
FOR GIRLS	FOR GIRLS
A. Because I am a girl, I would not:	A. If I were a boy, I would not:
FOR BOYS	FOR BOYS
B. If I were a girl, I would not:	B. Because I am a boy, I would not:
____ wear curlers in front of a boy	____ cook
____ dress like a man in a play	____ knit
____ climb a tree	____ wash dishes
____ go out to a movie by myself on a weekend night	____ help with housework
____ play baseball	____ wear a dress in a play
____ beat a boy at a sport or game	____ cry
____ try to join a boys' club or team	____ hit a girl
____ hit a boy	____ kiss my father
____ kiss my mother	____ wear beads or jewelry
____ get into a fist fight	____ babysit
____ get a very short haircut	____ back out of a fight
____ yell when I'm angry	____ hug a male friend
____ skateboard	____ go grocery shopping
(other items for you to fill in that you feel are missing from the list)	(other items for you to fill in that you feel are missing from the list)
____ ______________________	____ ______________________
____ ______________________	____ ______________________
____ ______________________	____ ______________________

* *Adapted from "Student Workbook: Discovering Sex-Role Stereotypes" in* *Non-Sexist Curricular Materials for Elementary Schools by Laurie Olsenohnson. Old Westbury, N.Y.: The Feminist Press, 1974*

From Equity Lessons for Secondary School, Women's Educational Equity Act Program, US Department of Education, 1982, p.3

Student Worksheet #6

VIOLENCE AGAINST WOMEN

- In the United States, it is estimated that a woman is battered every 15 seconds. A rape is committed every six minutes.
- Domestic violence is the single largest cause of injury to women in the U.S. 20% of emergency room visits by women are for injuries caused by battering.
- Three to four million women in the U.S. are beaten in their homes each year by their husbands, ex-husbands or male lovers.
- One out of every seven married women is the victim of marital rape.
- 31% of all female homicide victims in 1988 were killed by their husbands or boyfriends.
- In 1987, approximately 375,000 women and children sought refuge in some 1,200 shelters and safe homes across the country. But nearly 40% of women seeking immediate shelter were turned away because of lack of space.
- 25% of abused women are battered during pregnancy. While the most commonly abused parts of a woman's body are her face and breasts, during pregnancy the focus of attack shifts to her abdomen.
- 53% of battering husbands in one study also abused their children.
- 55% of all female victims of domestic sexual abuse are children under the age of 11.
- 25% of college women in one survey experienced rape or attempted rape. Of these, 84% knew their attackers. But only 5% notified the police.
- 15% of the college men in another study admitted they had forced a woman to have sex. 51% of college men in a third survey said they would rape if they were certain they could get away with it.
- An estimated 2 to 3 percent of all men who rape outside of marriage go to prison for their crimes. 52% of men convicted of rape will be arrested again within three years.
- 20% of all rapes by a single offender are committed by men under the age of 21. In 62% of assaults involving multiple offenders, the rapists are under 21.
- One out of eight Hollywood movies depicts a rape theme. By age 18, the average youth has watched 250,000 acts of violence and 40,000 attempted murders on TV.
- At current rates, one woman in four will be sexually assaulted in her lifetime.

*(**Ms. Magazine,** September/October, 1990, p.45)*

Student Worksheet #7

"SHE DESERVED IT"

THE 'SHE-DESERVED-IT' DEFENSE AT WORK

by Ellen Goodman

(**St. Louis Post-Dispatch**, May 23, 1989)

In Grand Rapids last week, there was talk of renaming the district courthouse. Some people in the Michigan city hope to dub it the Carol S. Irons Hall of Justice. They want to turn this public place into a site for her honor and their anger. After all, this is where Carol S. Irons became the first female judge in Kent County in 1982. This is where she married Clarence Ratliff, a police officer, out on the lawn in 1984. And this is where she was shot to death, in her chambers, by her estranged husband in 1988.

Here, too, the judge used to invite kids in for a talk because, she said, "I think schoolgirls ought to have professional women as role models." Now, dead at 40, she has become a very different sort of female role model: a victim. She has become Anywoman who ever "provoked" a man into murder. To this distant ear, the marriage between Judge Irons and Officer Ratliff sounds like a chapter out of "Smart Women, Foolish Choices." A second marriage for both of them, it didn't last long, and was followed by a rancorous separation. But that all ended on October 20, 1988, when Ratliff finished a 10-hour police shift, hit a few bars, went to the courthouse and shot Irons dead. After a gun battle with the police, he said, "I just couldn't take the bitch anymore."

The man was predictably accused of first-degree murder. But, on May 11, he was convicted of a much lesser crime: voluntary manslaughter. He faces a stiffer sentence for shooting and missing the police than for shooting and killing his wife. The jurors decided that Ratliff was under the influence of too much alcohol and "stress" to intend murder. More to the point, as one juror said, "Everybody felt he was provoked by her wife to do this. First of all, she went out with other men. Then he was having trouble sexually and I imagine she rubbed that in to him. Then he went to his lawyer's office and found out that she wouldn't agree to the settlement. All of that provoked him into doing it." An outraged friend of the judge, Noralee Carrier Potts, calls this "the-bitch-deserved-it defense." But, to be as frank as Carol Irons would have been, there is nothing unusual about this case. Indeed, if the victim had not been a judge, the case might have passed unnoticed. The notion that men snap into viciousness under "stress," the notion that women provoke their own abuse, even murder, is just that ingrained. Indeed as often as not, the justice system hands out excuses with sentences.

In New York this spring, a judge sentenced Dong Lu Chen to five years' probation after he beat his wife to death with a hammer. The man cracked, said the judge, adding: "He was the product of his culture." The man was Chinese, the wife was unfaithful. In Illinois in 1984, James Lutgen strangled his wife in front of their children "because" she refused to go Christmas shopping. It was only hours after she had filed for divorce and obtained a court order of protection. After serving 20 months in jail, Lutgen came out, sued for and won custody of the kids. An appellate court agreed in January that he was a "fit and proper person" to have care of minors.

According to the national figures, 1,500 women were murdered by their husbands or boyfriends in 1986. That's nearly three a day. Another study says that these men serve an average of two to six years. In rape cases, it's easier to get a conviction against a stranger than an acquaintance. You can be more certain she didn't "ask for it." This seems true for murder as well.

John S. Mack, the right-hand of Jim Wright, was just forced to resign because 17 years ago he hammered and slashed a woman who came to a store to buy some window blinds. He served 27 months. What shocked people, what they said over and over again was, "He didn't even know her." Would it have been different if he had known her? More "understandable?" Would she had been held responsible for the "stress" that caused his violence? Or is that just the way we distance ourselves from danger?

Last week in Grand Rapids, the men in Ratliff's motorcycle club, the Dillywackers, were saying to reporters, "If there were 10,000 Clarence Ratliffs, all the communists would dig holes and bury themselves." In Grand Rapids, women were saying to each other, "If it can happen to a judge..." And in Grand Rapids, the judge's friends were coming together. "We have a right to expect zero tolerance toward domestic violence," said Noralee Carrier Potts. "There is no acceptable excuse. Not alcohol. Not adultery. There's no provocation for murder." Write it on the walls of the Carol S. Irons Hall of Justice.

BEST COPY AVAILABLE

Student Worksheet #8

COMMON MYTHS ABOUT HOMOSEXUALITY

1. "They chose it. They could change if they wanted to."

The major Kinsey Institute Studies helped us get straight on this basic issue. The bottom line in the exhaustive 10-year study reported in Sexual Preference (by Bell, Weinberg and Hammersmith) was that "homosexuality seems to arise from a biological precursor (like left-handedness) that parents can't control." (p.191) It is just a natural part of the human condition for approximately 10% of the human population. An earlier Kinsey study made clear that there is a continuum of sexual orientation. The large majority are naturally strongly heterosexual, there is an in-between part with people who are more or less bi-sexual, and there is that 10% whose nature is to be homosexual.

2. "Parents cause it."

It is caused by either a dominating mother and a weak father, or an aggressive father and a weak mother." Again the 10-year Bell, Weinberg and Hammersmith study gives the reply: "No particular phenomenon of family life can be singled out, on the basis of our findings, as consequential for either heterosexual or homosexual development. Your may supply your sons with footballs and your daughters with dolls, but no one can guarantee they will enjoy them..."

3. "Gays are child molesters."

Studies show that the overwhelming majority of molesters are heterosexual males.

4. "A homosexual incident causes homosexuality."

There is profound difference between a "homosexual incident" and being homosexual. Some studies show that about a third of U.S. men have had such incidents.

5. "They are sick."

Landmark studies as early as the late '60s showed there is no difference in the mental health between gays and straights—which is remarkable in itself considering the way the society treats gay people with rejection and cruelty.

6. "You can always tell gays and lesbians by their looks or appearance."

Studies show only about 15% fit the common stereotypes. 85% are indistinguishable from the remainder of the population.

7. "AIDS is a gay disease."

In Africa, where AIDS began, it is a heterosexual disease. In the U.S., AIDS first entered the male homosexual population where it spread rapidly, but is now in decline.

8. "Churches uniformly condemn homosexuality."

The truth is that the major religious dominations are being profoundly affected as the truth about homosexuality is becoming known. Theologians are finding alternative interpretations to the few passages in scripture which condemn homosexuality. Major religious outreach groups to the gay community have been formed.

Student Worksheet #9

"NO THANKS, WE CAN'T AFFORD IT!"

by Susan Sassenberg

My two children and I are a three-person family, meaning I am basically our sole means of support. Like many women in my situation, when my husband left three years ago, our family income dropped to considerably less than half of what it was.Try to imagine that in your home, if you haven't had to deal with it already. It is a terrifying situation.

In many ways, I'm much better off than many single parents. I have an education and a full-time job. I have a house and a decent car. The state of Ohio has a terrific law by which child support can be deducted directly out of the absent parent's paycheck, so that as long as he stays in Ohio and keeps his job I will get child support — an amount that works out to roughly eight percent or so of his new family income. And I'm very glad to get it. Without the child support my income would entitle us to free school lunches and some food stamps.

Indeed, when my husband first left, one of my first-grade son's most immediate concerns was, "Mom, will I have to be on welfare and stand in the free lunch line?" The stigma attached to being poor in our country is very great. A friend of mine has been divorced for eight years, and I see her as a very strong, serene, independent person. When I asked her a while back if she liked being single, she said, "No, I'm sick of being poor."

In the context of parenting, this all has an impact. The strain, the fear, the insecurity of not having much money shows up in family life. I'm irritable when bills are due. I'm worried when we put off visits to the eye doctor and dentist. I'm very angry when things get lost, like jackets or gloves or lunch tickets, or get left out in the rain, like bikes. I'm envious of families who take trips to far-away places, and frustrated that I can't afford a stove to take on a weekend camping trip. My daughter asks, "Mom, can I have this toy? And don't say we can't afford it!" And I say "We can't afford it." And she wonders a little at that point, about the meaning of fairness, of justice.

I've had to struggle with my children and with myself for a sense of perspective. I'm very aware that by the standards of most of the world, and even much of the United States, I am certainly not poor. I have had, and continue to have, advantages that many would literally never dream of.

I'm lucky, in a way, that some decisions are made for me. I live in a racially mixed neighborhood because that's where I can afford to live — and I like it. I don't have to worry about falling into a trap of materialism, of "keeping" up with the cars and clothes of affluent neighbors, because I don't have any affluent neighbors. We don't own a VCR or a Nintendo or any of the other mind-frying devices people can get into.

There are, on the other hand, value decisions I do have to make, and having limited resources tends to make that process clearer, more focused. If we have some small amount of money unspoken for in the budget, do we spend it on ourselves, or save it, or spend it on someone else? And, if we choose to spend it on someone else, what are our priorities for that? Will we give to our church, to the Cancer Society, to the homeless? Will we give money or will we buy canned goods to give to the food pantry? Or maybe we don't have any money left over, but we could donate a little time to someone who needs help. Could it be that this situation really does "build character"? (ugh!) At some point my children might actually get good at saving their money for something they want. And perhaps we'll end up spending more time talking or playing games or building campfires together because we can't afford a VCR or a trip to Disneyworld. Now here's an interesting thought: perhaps someday someone will offer me a million dollars and I'll say, "No thanks, we can't afford it!"

(from Parenting for Peace & Justice Network, Newsletter #34, October, 1988)

BECKY'S STORY

Becky is just the kind of eight-year-old anyone would want to have. She helps her neighbors carry firewood and likes to play with Martha, the two-year-old next door. She likes to look at Martha's books, because there is no money in her family's budget to purchase books. Becky lives with her younger sister, her mother, her grandmother, and a friend of her grandmother's. Her grandmother also provides housing for other relatives who come and stay for a while when jobs and income provide no alternative. Becky and her sister sleep on couches in the small room, and she keeps her clothes and other possessions in a cardboard box. Grandmother pays $185 a month to rent their three-bedroom house. She is afraid to complain about the broken hot water heater and furnace. She knows that she will not be able to find as much space elsewhere for the same amount of rent.

Becky's mother and father divorced last year, but so far Becky's father has not sent any money for the children's support. Becky's mother is looking for steady work that would provide enough income to support the family. So far, she has found only temporary part-time jobs. These intermittent jobs, combined with the ever-changing makeup of the household, have made it virtually impossible for her to receive any cash assistance from AFDC. Grandmother supplements a disability payment and a small widow's pension by providing day care for neighbors; she generally does a remarkable job of keeping the family going. Life is hard when over half of the household's income goes to rent and utilities. But the extended family helps out sometimes with groceries or with the loan of a car to run errands.

(from PREPARE by National Impact Education Fund, 100 Maryland Ave NE Washington, DC 20002)

1. What do these families' stories have to do with sexism?

2. Are there specific ways that you think society could be more accountable for these families' well-being?

3. What differences do you see in these two stories? What accounts for these differences?

Student Worksheet #10

CRITIQUING YOUNG PEOPLE'S BOOKS

1. Check the visuals
   - a. Are females pictured as often as males?
   - b. Are females pictured in secondary roles to males, e.g., waiting on males, learning from them, being protected by them, following behind?

     Are there the same number of pictures of males secondary to women?
   - c. Are women pictured in trivial or ridiculous ways?
   - d. How many pictures show females in an active role? A passive role?
   - e. How many of the visuals show females in a way that emphasizes appearances?
   - f. Are men pictured taking care of children? Showing emotion?
2. Check the language
   - a. Is generic male terminology used?
   - b. In young children's books, are the animals and/or puppets male or female?
   - c. Are words used which are demeaning to women? (e.g., "broad", "girls" (to apply to grown women), "nag", "shrew", etc.
3. Check the life-styles portrayed
   - a. Are women seen as embracing a wide variety of life-styles, or as confined to certain life styles?
   - b. Are two-parent families seen as "healthy families" and other variations seen as "problems"?
4. Check the heroes and other role models
   - a. Are women shown in positions of authority?
   - b. Are women shown who have worked and are working for women's rights? (e.g., Sojourner Truth, Susan B. Anthony, etc.)
5. Look at the relationship between people
   - a. Do the females function mainly in roles that put them in a position of dependency toward males?
   - b. Are men and women shown as being mutually supportive of each other?
6. Consider institutional sexism
   - a. Is there any indication in the book of the problems women face in our society?
   - b. Is there any indication that solutions to injustice toward women demand more than individual good will, that structures must change?
7. Check the author/editor
   - a. How many of the young people's books are written/edited/illustrated by a woman?
   - b. Is there any indication in the biographical data that the author has any concerns about sexism or sex-role stereotyping?

(Some guidelines adapted from "Ten Quick Ways to Analyze Children's Books on Sexism", Council on Interracial Books for Children, and used with their permission.)

Student Worksheet #11

SCHOOL CHECKLIST ON SEXISM

Curriculum

When ideal instructional materials cannot be found, are teachers trained to detect — and to guide their students to detect — both overt and subtle manifestations of sexism?

Does a curriculum committee, composed of school professionals, parent representatives (including people of color and feminist groups) and student representatives (age permitting), screen all instructional materials prior to purchase for sexist stereotyping, omissions, and distortions?

Do materials on classroom walls depict males and females in non-traditional, non-stereotyped roles?

Is a conscious effort made to bring in outside people who counteract traditional sex roles? Female scientists, engineers, dentists, and plumbers, or male nurses, secretaries and house-husbands?

Students

Are females encouraged in math, science, sports and industrial arts, and males in home economics and commercial classes?

Are females and males equally encouraged to participate and equally represented in extra-curricular activities such as drama, arts and crafts, musical groups, dance groups, athletics and student government?

Guidance

Are counselors informed on the realities of sex discrimination in employment and in turn do they provide such information to all students?

Do counselors encourage and counsel female students to strive for skills and training that will equip them to compete for good paying careers in any field.

Teachers

Are male teachers as numerous as female teachers in primary and elementary grades?

Are female teachers employed in equal number to male teachers in high schools?

Administration

Are women equally represented in the administrative positions of decision-making and higher salary in both the central administration and the individual schools? (e.g., superintendents, principals, department heads, etc.)

School Board

Are half the members of the board female?

Do school board policies provide equal opportunities for men and women?

(Taken from a "Checklist on Sexism" drafted by the Council on Interracial Books for Children, and used with their permission)

Student Worksheet#12

LOOKING AHEAD

	When Will This Occur? 1990's 2000 Never	What Value To Me? Little Some Much	What Value To Society? Little Some Much
1. A woman is President of the United States.			
2. One-half of the U.S. Congresspersons are women.			
3. People of color are proportionately represented in Congress.			
4. One-half of the elected city officials are women.			
5. Men and women's salaries are comparable.			
6. A substantial number of radio and TV newscasters and analysts are women.			
7. Child care and pre-schools are available to most communities in the U.S.			
8. The ERA is added to the Constitution.			
9. Non sex-stereotyped toys, commercials and TV programs are common practice.			
10. Professional and Collegiate women's sports activities are regularly covered by network TV.			
11. A variety of nonracist, nonsexist textbooks and children's books are available.			
12. Women are regularly ordained in all denominations.			

(Taken from materials for the Women's Studies course at Notre Dame High School, St. Louis, MO)

RESOURCES FOR TEACHERS

GROUPS/PUBLISHING CENTERS

1. ADVOCAY PRESS, A Division of Girls Incorporated of Greater Santa Barbara, P.O. Box 236, Santa Barbara, CA 93102. This is a new non-profit publisher, dedicated to promoting equity programs and materials for youth.
2. CAROLINA WREN PRESS AND LOLLIPOP POWER BOOKS, Shelley Day, Post Office Box 277, Carrboro, NC 27510. The Carolina Wren Press is a non-profit publishing company dedicated to high quality contemporary literature, much of it dealing with women's issues. Lollipop Power, which is now combined with the Carolina Wren Press, specializes in non-sexist multiracial children's books.
3. THE FEMINIST PRESS, City University of New york, 311 East 94th St., New York, NY 10128. Their catalog carries a wealth of titles, fiction and nonfiction, including information on **Women's Studies Quarterly,** which provides coverage of issues and events in women's studies and feminist education. Two specific curricular resources of theirs are **Changing Learning, Changing Lives: A High School Women's Studies Curriculum,** by Barbara Gates, Susan Klaw, and Adria Steinberg, 1979, and ALL THE WOMEN ARE WHITE, ALL THE BLACKS ARE MEN, BUT SOME OF US ARE BRAVE: BLACK WOMEN'S STUDIES, edited by Gloria T. Hull, Patricia Bell Scott, and Barbara Smith.
4. NATIONAL WOMEN'S HISTORY PROJECT, 7738 Windsor, CA 95492-8515. Their catalog describes posters, display materials, children's books, young adult reading, and other classroom aids. They are particularly geared toward assisting in a celebration of women's history, but their materials go beyond the historical focus. Examples of resources available through them are **I Dream a World: Portraits of Black Women Who Changed America** by Brian Lanker and **Moving the Mountain: Women Working for Social Change** by Ellen Cantarow.
5. O.A.S.I.S., a collective of men ORGANIZED AGAINST SEXISM AND INSTITUTIONALIZED STEREOTYPES, 15 Willoughby St., Boston, MA 02135. The focus of his group is to increase awareness of male roles and stereotypes. One of their resources is mentioned in the unit on media and advertising.
6. ORGANIZATION FOR EQUAL EDUCATION OF THE SEXES, P.O. Box 438, Main St., opp. Town Hall, Blue Hill, ME 04614. The posters produced by this organization provide dynamic positive images of women of many different races and ethnic groups, including sets on "Women of Achievement," "Women at Work," "Dropout Prevention," and others. They also have teaching packets, geared primarily for the junior-high level. Write for their free catalog.
7. WOMEN'S ACTION ALLIANCE, 370 Lexington Ave., Suite 603, New York, NY 10017. The Alliance has a number of projects geared toward full equality for women. They provide educational materials, including some interesting suggestions about closing the "computer-use gender gap." They also produce "Equal Play," a semi-annual journal on nonsexist education. Some of the articles deal with adolescents.
8. WOMEN'S EDUCATIONAL EQUITY ACT PUBLISHING CENTER, c/o Education Development Center, 55 Chapel Street, Suite 200, Newton, MA 02160. Their catalog describes projects funded by the Women's Education Equity Act, e.g., projects that relate to awareness of sex bias, career education, curricular materials, educational administration, and others. One of their resources is **The Hidden Discriminator** by Patricia Campbell, 1989, specifically geared for teachers, administrators and counselors. This study provides an in-depth examination of stereotypes and bias in educational research and explores the hidden effects of bias on decision-making and program design in education.
9. WOMEN'S INTERNATIONAL RESOURCE EXCHANGE SERVICE, INC., 475 Riverside Drive, Room 570, New York, NY 10115. This non-profit women's collective provides a critical selection of articles by and about women in the Third World. Some articles are published in Spanish.
10. WOMEN'S LEGAL DEFENSE FUND, 2000 P Street, N.W. Suite 400, Washington, DC 20036. The newsletter from this group would provide some good background information for students researching sexism in the legal arena.

WRITTEN RESOURCES

1. **As Boys Become Men: Learning New Male Roles.** *A Curriculum for Exploring Male Role Stereotyping.* Cooper Thompson, Resources for Change, 67 Mt. Vernon St., Cambridge, MA 02140. This curriculum was designed to help adolescent males and females explore masculinity as a set of learned behaviors and attitudes.

2. **Boys Will Be Boys: Breaking the Link Between Masculinity and Violence,** Myriam Miedzian, Anchor Books, New York, 1991. This is an important exploration of how and why US males are increasingly turning to violence and of what can be done about it. Older students would find it interesting reading.

2. **Growing Up Free: Raising Your Child in the '80s.** Letty Cottin Pogrebin, McGraw-Hill, 1980. Even though this is over ten years old, it is still important background reading for teachers and parents.

3. **Growing Up in Prime Time,** ***An Analysis of Adolescent Girls on Television,*** National Commission on Working Women, of Wider Opportunities for Women, 1325 G Street N.W., Lower Level, Washington, DC 20005. This is an interesting study, done in 1988, which would provide good opportunity for discussion with high school students. Readable by students.

4. **Media and Values,** 1962 South Shenandoah St., Los Angeles, CA 90034. This is a quarterly journal focused on media awareness. A two-part series in 1989 on "gender and the media" contains especially relevant information, teaching strategies and resources. Also, **Break the Lies That Bind** is a workshop packet, usable for adults or teens on sexism in the media, and available from **Media and Values.**

5. **Open Minds to Equality,** ***A Sourcebook of Learning Activities to Promote Race, Sex, Class and Age Equity.*** Nancy Schniedewind/Ellen Davidson. Prentice-Hall, New Jersey, 1983. A must resource for teachers, especially of junior high level students.

6. **Particular Passions: Talks With Women Who Have Shaped Our Lives,** Lynn Gilbert & Gaylen Moore, photos by Lynn Gilbert. Crown, 1981. Photographs and profiles of 46 women with strong commitments to art, justice, science.

7. "Practical Guide to Non-Sexist Language," National Organization for Women, 1025 Barry Court, St. Louis, MO 63122. This short pamphlet would be a useful tool in the classroom to provide guidelines for alternatives to male terminology.

8. **Top Secret,** Jennifer Fay and Billie Jo Flerchinger. King County Sexual Assault Resource Center, P.O. Box 300, Renton, WA 98057. This is a good curriculum on sexual assault developed for youth aged 12 – 17.

RACISM

Goals

- To clarify the definition of racism and distinguish racism from prejudice.
- To increase the level of awareness about the realities of racism in the US.
- To increase the level of awareness and understanding about how racism works in institutions, specifically in the institution of education.
- To offer suggested strategies for attitudinal change.

Lesson I. DEFINITIONS OF RACISM AND PREJUDICE

GOAL: To clarify the definition of racism and distinguish racism from prejudice.

Teacher Background

Racism is defined as:

> ... "any attitude, action or institutional structure which sub-ordinates a person or group because of their color" (from RACISM IN AMERICA AND HOW TO COMBAT IT, U.S. Commission on Civil Rights, 1970).
>
> ... "the limiting of opportunities, privileges, and responsibilities of a people solely because of their race" (from Prof. Charles Willie, as quoted in the script of "Understanding Institutional Racism", Council on Interracial Books for Children, 1978).
>
> ... "the generalized and final assigning of values to real or imaginary differences, to the accusers' benefit and at their victims' expense, in order to justify the former's own privileges or aggression." (from Alfred Memmi. DOMINATED MAN, p. 85)

No matter which definition is used, racism means that a self-designed superior group imposes unjust restrictions on another group of a different color and has the power to back up those restrictions. Power is the key element in the exercise of racism.

Prejudice is defined in the following way: "a feeling, either favorable or unfavorable, toward another person, thing, or group, without sufficient warrant" (gathered from several sources). Prejudice can be "casually defined" as "being down on something you're not up on". In his book, THE NATURE OF PREJUDICE, Gordon Allport states that even though prejudices can be positive or negative, most prejudicial attitudes toward people tend to be negative.

It is important to distinguish between racism (which includes the element of power) and prejudice (which means attitudes). This is more than a question of semantics. The importance is that of understanding that anyone can be prejudiced, but only the group with power can be racist. In the United States that means that only White people can be racist in any organized systematic way.

RACISM = PREJUDICE + POWER

Suggested Activities

1. Have students identify each one of the following eight situations as either racism or prejudice. Spend time discussing their answers.

RACISM OR PREJUDICE?

A. A Puerto Rican student passes an African American student in the corridor of a school and says, "I wish you and your kind weren't going to school here."

B. A School Board issues a statement saying that African Americans will no longer be allowed to attend certain high schools because other students aren't comfortable with them in the school.

C. A Sioux child dies because there is not adequate emergency health care services on her reservation.

D. An African American man says he thinks that Jewish people are very arrogant.

E. A Navajo woman says she does not want to have to sit next to White people in church.

F. An African American child says she does not want to be a friend of another child because that child is Vietnamese.

G. A Chicano family cannot find rental housing in a certain neighborhood; a White family of similar means can find housing.

H. A personnel manager says he does not place Chinese people in administrative positions because their temperament is not suited to management work.

2. Use **Student Worksheet #1, Definitions of Racism**. Ask the students whether they agree or disagree? Why or why not?

Lesson 2: REALITIES OF RACISM

GOAL: To increase the level of awareness about the realities of racism in the U.S.

Teacher Background

Racism is fundamentally a matter of oppression and powerlessness because of race. It is important for all students to grow in their experiential and intellectual understanding of that. It is important to distinguish between direct or overt racism and indirect or covert racism. The direct variety is relatively easy to spot, because it means using race per se as the factor which subordinates another person or group, or which deprives him/her of an equal opportunity. Example: a savings and loan institution has a definite policy of not lending money to people of color.

The indirect variety is much harder to spot because it is sometimes unintentional, but it has the same effect of subordinating and depriving someone of an equal opportunity. Using the same example as above: a savings and loan institution has a policy of considering anyone for a loan who fulfills certain requirements; such as, not having a police record, and having a certain amount of collateral. This policy does not openly discriminate against African Americans or other people of color; but since people of color are more likely to have police records and not as likely to have the necessary collateral (because of racism and residual effects of racism in other institutions), the net result is the same as the direct racism — the person of color still does not get the loan.

Suggested Activities

1. Have the students read the articles in **Student Worksheet #2**, **READINGS ON RACISM**. Ask them to compare and contrast the experiences of racism reflected in these readings.
2. Have students read the story of **WESLEY** on **Student Worksheet #3**, and answer the questions that follow.
3. The statements on **Student Worksheet #4** are entitled **OF MYTHS AND REALITIES.** Have students answer these questions: Are these facts surprising to you? Why or why not? Could you use these facts in conversations with other people?

Lesson 3. INSTITUTIONAL RACISM

GOAL: To increase the level of awareness and understanding about how racism works in institutions, specifically in the institution of education.

Teacher Background

Institutional racism, a set of practices through which social goods and services are distributed inequitably, has been documented by the Kerner Report (1968) as the essential ingredient in American racist practice. In other words, the institutions of this country have used race as a criterion. Because of this reality, African Americans and other people of color have been assured of substandard education, employment, housing, medical care, legal assistance, consumer and credit assistance, and recreational programs.

Besides subordinating people of color, institutional racism functions in the US to provide benefits to White people. The U.S. Commission on Civil Rights, in **RACISM IN AMERICA AND HOW TO COMBAT IT**, puts it this way:

> "Overt racism and institutional subordination provide the following economic benefits to a significant number of whites:
>
> 1. Reduction of competition by excluding members of certain groups from access to benefits, privileges, jobs, or other opportunities or markets ...
> 2. Exploitation of members of the subordinated groups through lower wages, higher prices, higher rents, less desirable credit terms, or poorer working or living conditions than those received by whites ...
> 3. Avoidance of certain undesirable or 'dead-end' jobs by creating economically depressed racial or ethnic groups which will be compelled by necessity to carry out these jobs, even though their potential skill levels are equal to those of other groups.
>
> All the political benefits of racism involve receipt by whites of a disproportionate share of the advantages which arise from political control over government."

It is important to acknowledge those benefits in order to be able to operate effectively against institutional racism.

Suggested Activities

1. After students read the excerpt **TOWARD A DEFINITION** on **Student Worksheet #5** (from **INSTITUTIONAL RACISM IN AMERICA**, pp. 4-5), discuss with them the difference between the intent of actions or policies and the effect of those same actions or policies.

2. A filmstrip/cassette entitled UNDERSTANDING INSTITUTIONAL RACISM is a useful tool in explaining institutional racism. It is best used by breaking it up into parts (probably according to the different institutions analyzed) because there is too much information in the filmstrip as a whole for students to absorb. It is available for purchase from the Council on Interracial Books for Children, 1841 Broadway, New York, NY 10023 (cost $32.50), or on a rental basis from the Institute for Peace & Justice (314-533-4445).

3. In order for students to understand the scope of institutional racism in this country, it would be good for them to do their own research. **Student Worksheet #6, INVENTORY ON RACISM** gives guidelines for research in business.

4. Students could do research on one aspect of the retailing business in this country. They could research toys, and note how many dolls, puzzles, storybooks, toy boxes with children's pictures on them have images of people of color. Students could also ask store managers or department managers why there aren't more toys with people of color pictured on them.

INSTITUTIONAL RACISM IN EDUCATION

Teacher Background

Institutional racism in education takes many forms. Sometimes it is overt as when school boards set policies that relegate students of color to segregated, inferior schools with inadequate funding and inferior equipment. Sometimes it is covert, as in the following kinds of practices:

— lower teacher expectations for students of color;

— I.Q. and other tests based on White student norms;

— the lack of positive role models from people of color, either as members of the staff or as resource people;

— the lack of a share in the decision-making power for people of color;

— situations where students of color predominate in remedial classes and Whites in accelerated classes.

No matter what form it takes, the essential ingredient in racism in education is the continued subordination of people of color and their continued exclusion from the exercise of power.

Suggested Activities

1. Have students read the following possible American History textbook statements, and answer the questions which follow:

   a. Thanksgiving is a day of mourning for many American Indians.

   b. The US government plotted a war against Mexico in the 1840's in order to steal its lands.

   c. Christopher Columbus represented the beginning of a European invasion of American Indian land.

   d. The Declaration of Independence is meaningless because at the same time that it was issued, slavery was allowed to exist.

   For your discussion: Could you construct other statements like these? Do the statements seem biased? From whose viewpoint? Aren't our textbooks really biased now? For example: "Columbus discovered America." From whose viewpoint is that an accurate statement?

2. The film **BLACK HISTORY: LOST, STOLEN OR STRAYED**, available in many public libraries, is a good resource for generating discussion with older students about what has happened to the history of African American people in most history textbooks.

3. **Student Worksheet #7, SCHOOL CHECKLIST FOR CULTURAL PLURALISM** can be used by older students as a way to investigate specific elements in the school environment that could be seen as areas of strength or weakness in an effort to eliminate all traces of racism in a school. Note: It is important to see a tool like this checklist as an aid in spotlighting both strengths and areas of need. It is not intended to point a finger or assess guilt. Change in any system demands that we can see possibilities for that change in specific terms.

4. See the activities in the unit on **MULTICULTURAL EDUCATION** for additional ideas on building a positive racial atmosphere in education.

Lesson 4. STRATEGIES FOR CHANGE: ATTITUDINAL CHANGE

GOAL: To offer suggested strategies for change in the area of attitudinal change.

Teacher Background

The process of changing racial attitudes is admittedly a complex one. There is no definitive answer to the question, "How do I change my own racial attitudes?" or to "How do I change the attitudes of someone else?" For White people, it seems clear that any significant change involves movement into what Robert Terry calls a "new White consciousness". In his book FOR WHITES ONLY (pp. 17-19), Terry talks about this new consciousness in this way:

> "The idea of a new White consciousness has puzzled many people. A first impression for some is that it is a step backward rather than forward. The emphasis on color, they argue, only serves to perpetuate division. Instead of being color-conscious, we should be color-blind. We need a new human consciousness, not white consciousness...
>
> "Protestations to deny Whiteness eliminate neither the fact nor the problem of White privilege. American culture is color-conscious. We sort people by color, to the advantage of some and detriment of others. To disassociate oneself from Whiteness by affirming humanness ignores what Whiteness has done and how we continue to benefit from it ...
>
> "...color consciousness is a fact of life in America ... and recognizing that fact does not in itself make one a racist. Racism is not color-consciousness per se, but how that color consciousness is used by one people against another ...
> "If we seriously want to eliminate racial injustice in America instead of pretending to ignore color, we must be color-conscious in a radically new way ...

> "New White consciousness is a bridge concept. The new in the label points to fresh possibilities. We are not totally limited by our past. White is a constant reminder that we still participate in a racist institution and culture. Consciousness continually reminds us that we need to reconstruct totally our new understanding of who we are and what we ought to do."

Suggested Activities

1. Opportunities to engage in serious dialogue with people from racial groups different from one's own is an important way to look critically at one's own attitudes. In a school with a multiracial student body and/or staff, these kinds of "talk sessions" can be part of ongoing dialogue on various issues within the school. If the school is all of one racial group, some sessions would need to be set up with resource people from outside of the school community. These sessions would probably work best with students when focused on specific issues, e.g., perspectives on certain political candidates, law enforcement in the area and how it relates to different communities, the celebration of Thanksgiving from a Native American perspective, etc.

2. Personal experiences probably have the deepest effect on attitude formation and attitude change. It is important for students who are not victims of racism themselves to have some opportunities to relate to those who are victims. However, it is crucial that these opportunities not reinforce stereotypes and/or feelings of superiority. The experiences should enable both groups to see the strength, the creativity, the resourcefulness of the other. All students also need to be put in touch with people in the community who are advocates for change, who are working to overcome the burdens and the barriers of racism. Putting students into contact with people or groups who are struggling to maintain a cultural identity or who are publishing materials which are intended to foster a sense of pride in their own group as well as correct misperceptions about themselves, would also be a valuable resource. The identity of these kinds of groups would vary in each community. The important criterion is that they be groups working in some way to overcome racism.

   Other kinds of personal experiences may be planned. A few examples:

   — some time spent working in a community center, under the supervision of people of color;

   — attending cultural events for different racial groups;

   — participating in "studies" programs at a junior college or university (e.g., African American Studies, Chicano Studies, Native American Studies, etc.);

   — attending Pow Wows in the community;

   — attending church services with different racial groups (e.g. Korean, African American, Hispanic, etc.)

   Any of these kinds of experiences need to have time built into them in the beginning and at the end to answer questions and to help students clarify their own feelings.

3. Use one or more of the worksheets to help in the students' examining their own attitudes. Use **Student Worksheet #8, RACIAL PROFILE**, and **Student Worksheet #9, SOCIAL DISTANCE SCALE**. Note: Use the **SOCIAL DISTANCE SCALE** as the basis for discussion about how attitudes about specific people are formed. Why are the acceptance levels different for different groups?

4. A project aimed at critiquing the institutions in the community can be an aid in attitudinal change. **Student Worksheet #10, EXAMINING OUR COMMUNITY** outlines such a project.

5. **Student Worksheet #11, WHITE PRIVILEGE** is from BREAKING DOWN THE WALLS: RESPONDING TO THE RACISM THAT DIVIDES US by Virgil Cruz and Jean Cooley. In this article the authors enumerate some of the daily conditions of life that they feel come to Whites simply by virtue of the fact that they are White. Use the worksheet as a discussion starter with students. See if they agree with what the authors have listed. Would they name other privileges?

6. Lastly, it is important to note that a very big factor in bringing about attitudinal change is institutional change itself. For example, if a school undertakes curriculum changes geared to a more truly multiracial perspective or if a school pursues a policy of recruiting a more diverse staff, these kinds of changes will be definite factors in attitudinal change in the students.

Student Worksheet #1

DEFINITIONS OF RACISM

PREJUDICE

"Unfavorable opinion or feeling formed beforehand without knowledge, thought or reason."

— From Random House Dictionary, 1967.

RACISM

"Any attitude, action or institutional structure which subordinates a person or group because of their color...Racism is not just a matter of attitudes: actions and institutional structures can also be a form of racism."

— From ***Racism in America and How To Combat It***, *U.S. Commission on Civil Rights, 1970.*

"Racism is different from racial prejudice, hatred or discrimination. Racism involves having the power to carry out systematic discriminatory practices through the major institutions of our society."

— From ***What Curriculum Leaders Can Do About Racism*** *by Dr. Delmo Della-Dora, New Detroit, Inc., 1970.*

WHITE RACISM

"Power + Prejudice = Racism."

— From ***Developing New Perspectives On Race***, *by Pat A. Bidol*

"In the United States at present, only whites can be racists, since whites dominate and control the institutions that create and enforce American cultural norms and values...Blacks and other Third World peoples do not have access to the power to enforce any prejudices they may have, so they cannot, by definition, be racists."

— From ***Education & Racism***, *National Education Association, 1973.*

"Racism and white racism mean the same thing, if we are referring to practices of major institutions and dominant societal patterns in the United States today...White people are in the majority in the country... Thus, government, business, industry, unions, churches, educational and other institutions are almost always dominated by white people. When you combine power with racial discrimination, the result is racism."

— From ***What Curriculum Leaders Can Do About Racism***

RACIST SOCIETY

"Is one in which social policies, procedures, decisions, habits and acts do in fact subjugate a race of people and permit another race to maintain control over them. No society will distribute social benefits in a perfectly equitable way. But no society need use race as a criterion to determine who will be rewarded and who punished. Any nation which permits race to affect those who benefit from social policies is racist."

— From ***Institutional Racism in America***

ETHNOCENTRISM

"A tendency to view alien cultures with disfavor and a resulting sense of inherent superiority."

— From ***Webster's Third International Dictionary***

CULTURAL RACISM

"When whites use power to perpetuate their cultural heritage and impose it upon others while at the same time destroying the culture of ethnic minorities."

— From ***Teaching Ethnic Studies***, *National Council for Social Studies, 1973.*

Power + Ethnocentrism = Cultural Racism

(Reprinted with permission of the Foundation For Change, Council on Interracial Books for Children, New York, NY)

Student Worksheet #2

READINGS ON RACISM

"BUT WHY THIS DISCRIMINATION AGAINST THE CHINESE?" by Senator John Franklin Miller

From an address by Senator John Franklin Miller (California, 1881-87), February 28, 1882. Congressional Record (Washington, DC: Government Printing Office)

"... they (the Chinese) never change or abandon their habits or methods no matter what their surroundings may be. They herd together like beasts in places where White men could not live; they clothe themselves in the cheapest raiment as they have done in China, and subsist on cheap food imported for their use and the refuse of our markets.

"... But why this discrimination against the Chinese? It was because they are unfit for the responsibilities, duties, and privileges of American citizenship... If they should be admitted to citizenship, then there would be a new element introduced into the governing power of this nation, which would be the most venal, irresponsible, ignorant, and vicious of all the bad elements which have been infused into the body-politic — an element disloyal to American institutions, inimical to republican liberty, scornful of American civilization, not fit for self-government and unfit to participate in the government of others, a people destitute of conscience or the moral sense ...They would esteem the suffrage only for the money they could make out of it ." (Taken from RACISM, by Anita Monte, pp. 85-88).

"TARGETED FOR DEATH", **Akwesasne Notes**, Spring, 1984, p. 10

"From 1978 to 1983, 100 percent of all uranium mined came from Indian lands. Oil companies now have managed to gain control of 76 percent of the uranium reserves...In December, 1979, 38 percent of the pregnant women on the Pine Ridge Sioux Reservation miscarried in one month. Women of All Red Nations (WARN), an organization of American Indian women, weren't satisfied with government investigations and decided to do their own investigation. Rates of miscarriage were found to be twice as high as the national average, with high rates of bone and reproductive organ cancers, also. At the insistence of WARN, the Indian Health Service conducted water tests, which revealed gross alpha radiation levels at or higher than the maximum federal safety level...

"Altgeld Gardens Housing Projects, where more than ten thousand African Americans live, on the southside of Chicago, is surrounded by multiple toxic waste dumps, petro-chemical plants, and a toxic waste incinerator. The cancer rate among the residents of Altgeld Gardens is one of the highest in the nation. **Toxic Wastes and Race in the United States,** the first national study on the correlation between the location of hazardous waste sites and racial and ethnic communities, verified back in 1987 that race was the most significant variable in determining the location of these sites across the nation." (taken from **Civil Rights Journal, #460,** October, 1990)

"Detroit's adult population is 75% African American; its suburbs are 93% White. 8% of Detroit's residents have a college degree; 20% of its suburban residents do. The city's median household income is $15,000; suburban median income is $32,500. Poverty rate in the city—36%; in the suburbs—12%. Unemployment in the city — 21%; in the suburbs — 6%." (**EMERGE,** April, 1991)

"The family's neat two-story brown dwelling was defaced with "Ricans Die—KKK all the way," its portable swimming pool crushed by a heap of picnic chairs and slashed, its potted plants strewn about the front lawn, and the driveway's brick border smashed. Inside, water seeped everywhere, the residue of a hose shoved into an open window.... Elsie Rios said, 'We moved here because we thought it was nice and quiet, because we wanted our children to be able to feel grass and play on trees.'...Since settling here in October, 1979, though, the couple and the four children who live with them have not been able to enjoy these amenities, they say. Saturday night's destruction—causing more than $1,000 worth of damage, according to police—was only the latest and most serious result of continuing tension between the family and neighborhood youths, the couple said. They said they are the only Hispanics in the neighborhood." (William Echikson, "Vandals Shake West Babylon Dream," **Newsday,** July 13, 1981)

"Last week, the Rev. Ronald Packnett took his two children to Union Station to see Santa. I asked the woman, 'When is your black Santa scheduled?' said Packnett, who is black. She looked at me in shock. Union Station had no black Santa. (**St. Louis Post Dispatch,** December, 1992)

Student Worksheet #3

WESLEY

My name is Wesley. I am seventeen years old and am in my senior year in a suburban high school, East Ridge High. The student body in our school is mostly African American. I am also African American. I play on the varsity basketball team. We have one of the better teams in the area, maybe even in the state. In one of our early games this season we played another suburban school that is all White, Madison Park High. Before the game started, I looked up and saw one of the Madison Park students sitting in the stands with a white Ku Klux Klan hood over his head. I was surprised, to say the least. I noticed that he and another student handed the hood back and forth before and during the game. Several of my teammates noticed it too. Sometime in the second half, we saw an adult talk to the students and then the hood disappeared. We talked about the incident with our coach and then with our principal after the game. Our coach and principal decided to go to the principal of Madison Park. After talking to him they told us that he had apologized for the two students and had assured them that "the behavior of those two students was not racially motivated." I wonder what he means by that?

QUESTIONS

1. Why do you think the Madison Park students were wearing the hood?

2. How would you feel if you were Wesley?

3. What do you think the Madison Park administrator meant by his remark? Do you agree?

4. If you were an East Ridge student, what would you do?

5. If you were a Madison Park student, what would you do?

Student Worksheet #4

OF MYTHS AND REALITIES

Income:

1966 African American family median income was 58% of White family income.

1970 African American family median income rose to 61% of White family income.

1976 African American family median income was down to 59% of White family income.
(State of America, 1978)

1977 African American family median income fell to 57% of White family income.
(U.S. Commerce Department, Sept., 1978)

1987 African American family median income was at 56% of White family income.
(Campaign for Human Development, 1989)

1992 African American family median income was at 58% of White family income.
(The State of Black America, March 17, 1992)

1989 The income of Hispanic women was 15% lower than the median income for all U.S. women ($14,893—$17,504)
(Facts On Working Women, U. S. Dept. of Labor, 1989)

Wealth:

In 1989, an African American household with an annual income of $24,000 - $48,000 has a net worth (assets minus liabilities) that is only one-third that of a White household with the same earnings—$17,626 compared with $54,644." *(Money Magazine, Dec., 1989)*

In 1990, total income per African American person in American was about $9,000 versus over $15,000 for Whites. *(The State of Black America, March, 1992)*

Poverty:

In 1978, 21% of Hispanics lived in poverty.

In 1987, 28% of Hispanics lived in poverty.
(Campaign for Human Development, 1989)

African American families are three-and-a-half times as likely as White to be making less than $10,000 a year. *(The State of Black America, March, 1992)*

Health Care:

In 1990, the White infant mortality rate—9.9 deaths per 1,000 live births; the African American rate—18 deaths per 1,000 live births.

(Civil Rights Journal, #433, April, 1990)

Housing:

In 1992, the U.S. Housing and Urban Development Department found that 59% of African Americans face discrimination when buying a home; 56% when renting and apartment; and 36% when applying for a job.

(Emerge Magazine, February, 1992, pg. 9)

Student Worksheet #5

TOWARD A DEFINITION

"The murder by KKK members and law enforcement officials of three civil rights workers in Mississippi was an act of individual racism. That the sovereign state of Mississippi refused to indict the killers was institutional racism. The individual act by racist bigots went unpunished in Mississippi because of policies, precedents and practices that are an integral part of that state's legal institutions. A store clerk who suspects that black children in his store are there to steal candy but white children are there to purchase candy, and who treats the children differently, the blacks as probable delinquents and the whites as probable customers, also illustrates individual racism. Unlike the Mississippi murderers, the store clerk is not a bigot and may not even consider himself prejudiced, but his behavior is shaped by racial stereotypes which have been part of his unconscious since childhood. A university admissions policy which provides for entrance only to students who score high on tests designed primarily for white suburban high schools necessarily excludes black ghetto-educated students. Unlike the legal policies of Mississippi, the university admission criteria are not intended to be racist, but the university is pursuing a course which perpetuates institutional racism. The difference, then, between individual and institutional racism is not a difference in intent or of visibility. Both the individual act of racism and the racist institutional policy may occur without the presence of conscious bigotry, and both may be masked intentionally or innocently."

Student Worksheet #6

INVENTORY OF RACISM

How to Look for Institutional Racism

EMPLOYMENT:

- What percentage of workers are African American or other people of color? White? male? female? at each job level?
- Where are openings announced?
- Does the company use or have an employment center in neighborhoods of people of color?
- What kind of application is used? Does it contain discriminatory and/or unnecessary questions?
- Who does the interviewing? African Americans? Whites? Other people of color?
- What are the salaries at each job level? Are they uniform among employees at each level?
- How are people promoted within the company?
- Who rides together to work? Who eats lunch together? Do employees belong to social clubs, etc. outside of the company where company business gets done?
- What kinds of facilities are there for workers? recreational clubs? teams?
- Where do they play? Where are company picnics held? Who comes?
- Are tests used to screen job applicants? Are tests equitable for people of color and Whites?
- What are employment benefits?
- Is entry possible at all levels, or must everyone come up through the ranks?
- Are suppliers and services operated and owned by people of color used? scavengers? exterminators? janitorial services? office supplies? accounting? lawyers? doctors?

ADVERTISING:

- What company is employed? models employed? images projected? of products? company? society?
- Are African American images projected only in African American media or in all media?

UNIONS:

- Does the institution hire union employees? Is the union discriminatory?
- Is recruitment through a union? Apprenticeships available? for whom?
- How does the union bank?
- Who runs the union?
- How does the union relate to the African American community?
- Does the union have African American stewards? African American officers?

What image is created by the company? Contents of bulletin boards? Menus in restaurants? Pictures on the walls?

(adapted from FOR WHITES ONLY, by Robert Terry, Eerdmann Press, pp. 100-104, and reprinted with permission).

Student Worksheet #7

SCHOOL CHECKLIST FOR CULTURAL PLURALISM

School Board

1. Does the school board reflect the racial and economic make-up of the community?

Administration

2. Is the racial make-up of the administrative and guidance staff similar to the racial make-up of the student body? If the student body is mainly White, does the administrative staff represent the racial diversity of this nation?
3. When new teachers are hired, is strenuous effort made to find teachers of color?

Guidance

4. Are students assigned guidance counselors who can communicate with students and parents in the language used at home?

Parents

5. Are all parents made to feel welcome and comfortable when they visit a school?

Teachers

6. Is the racial make-up of the teaching staff similar to the racial make-up of the student body? If the student body is mainly White, does the racial make-up of the teaching staff reflect the racial diversity of this nation?
7. Are in-service courses required of the entire teaching staff to acquaint them with the culture, history and viewpoints of a wide variety of racial groups? Is this true even if the school is predominantly White?
8. Do teachers routinely assign authors of color for reading homework to all pupils?

Students

9. If I.Q. and/or standardized achievement tests are used, are they offered in the language in which each student is most proficient?
10. If the school maintains tracked classes, does the racial breakdown in each class roughly reflect the racial breakdown of the school student body?
11. Are students encouraged to learn to understand and respect each other's language, dialect or expressions?
12. Is bilingual, bicultural education available to all students who request it?
13. Have students of color had input into creating discipline policies?
14. Does the racial breakdown of students expelled or suspended reflect the racial proportions of the student body?
15. If some schools in the district are more White than others, are the equipment, maintenance and expenditures of all schools equal?

Curriculum

16. Does a curriculum committee, composed of school professionals, parent representatives and student representatives (age permitting), screen all instructional materials prior to purchase.
17. When ideal materials cannot be found, are teachers trained to detect — and to guide their students to detect — both overt and subtle manifestations of racism?
18. Is it a requirement that the curriculum for all students present the true nature of both historical and present-day racism?
19. Is it a requirement that the curriculum for all students include the culture, contributions and history of all racial groups?

(Adapted from the teachers' material of "From Racism to Pluralism", CIBC, 1975).

Student Worksheet #8

RACIAL PROFILE

The questions below refer to your own racial experiences and background.
After the questions have been answered, use them as a basis for group discussion.

1. What is the racial composition of the people with whom you go to school?

2. What is the racial composition of the neighborhood in which you live?

3. What has been the racial character of your educational experiences? (Racial identity of fellow students, teachers, etc.).

4. Have any previous living or working experiences put you in contact with a significant number of people from a racial group other than your own? (If there are many of these experiences, list just the last three).

5. What notable African American person do you admire the most:
   a. in your own area/city;
   b. on a national scale;

6. Answer question #5 in terms of:
   - Hispanic (local; national)
   - Native American (local; national)
   - Asian (local; national)
   - Jewish (local; national)
   - Caucasian (local; national)

7. Name one experience that has had a positive impact on your racial attitudes.

8. Using the scale below, how would you assess your own racial experiences/background?

   Totally your own race — Totally multi-racial

   1 2 3 4 5 6 7 8 9 10

   Where would you like to be on that scale 5 years from now?

   What one thing can you do now to move yourself toward that point?

Student Worksheet #9

THE SOCIAL DISTANCE SCALE

Instructions:

Ask students to write the appropriate number indicating their level of acceptance of that particular group in the space provided. For example, after Chinese, they may wish to write the number 7 if they would be willing for their sister or brother to marry (or date) a Chinese person. They should write only one number before each group.

CATEGORIES OF ACCEPTANCE:

1. I would not let them in my country.
2. I would let them in my country but only as visitors.
3. I would let them become citizens in my country.
4. I would welcome them as classmates in my school.
5. I would welcome them as neighbors on my street.
6. I would let them in my club as personal friends.
7. I would be willing for my sister or brother to marry (or date) them.

LIST OF RACIAL, ETHNIC, NATIONAL AND RELIGIOUS GROUPS:

_____ Arabs
_____ Blacks
_____ Canadians
_____ Catholics
_____ Chinese
_____ Chicanos
_____ Indians (US)
_____ Indians (India)
_____ Irish
_____ Italians
_____ Japanese
_____ Japanese-Americans
_____ Jews
_____ Mexicans
_____ Moslems
_____ Puerto Ricans
_____ Russians
_____ Whites

(Adapted from Gary E. McCuen's THE RACIST READER. Anoka, Minnesota: Greenhaven Press, 1974
Found in THE PREJUDICE BOOK by David Shiman and used with the permission of the Anti-Defamation League of B'nai B'rith)

Student Worksheet #10

EXAMINING OUR COMMUNITY

ASSUMPTION:

The community in which we live affects our attitudes and behaviors. The more we increase our awareness and the more we generate concrete suggestions for action, the more possibilities there are for our attitudes and behaviors to change.

Instructions:

From the list below, select a category or categories you would like to explore. The suggested questions are starters; you will probably think of other aspects to analyze. If you finish one category, move on to the next.

* INDICATES ACTION POSSIBILITIES FOR FOLLOW-UP

1. PRINTED ADVERTISING IN THE HOME OR THE CLASSROOM

Make a collage of the sample advertising images in a given magazine. (Have each person use a different magazine. Be sure to include magazines like **Ebony, Jet, Hispanic**). In what roles are people of color portrayed in the advertising? Where are they pictured in the physical layout? Approximately what percentage of advertising images do they represent? Are stereotypes reinforced? Are there any ads that are particularly good? What makes them good?

* Write a letter to the advertising division of a magazine or corporation explaining your views if you feel its advertising should be improved, or is particularly good.

2. GREETING CARDS

Check for availability of greeting cards bearing African American, Hispanic, Native American or Asian images. (Be sure to note baby cards). About what percentage of the cards reflect the groups mentioned above? Check cards for stereotypic "humor" which exploits women and minorities, such as Native Americans and Asians.

* If you are dissatisfied with your findings, share your feelings with the clerk or buyer. Offer suggestions for improving the card selection.

3. FOOD STORES

Check stores for employment percentages. Estimate how many people are working during your visit. How many are people of color? Manager? Checkers? Butchers? Produce workers? Baggers? Do these figures adequately reflect the diversity of the community? What percentage of the customers are people of color? Is there a contradiction?

* Question why more people of color are not employed at this store.

4. BANKS

Observe bank employment patterns. About how many persons are working at a given time? How many of these employees are people of color? In what capacity? What conclusion can you draw? Do the figures adequately reflect the diversity of the community?

* Inquire whether there are people of color working in the loan department, in top management, or on the board of directors.

5. BABY PRODUCTS

Check all baby product labels at the food store for images. What percentage of pictures on baby products are White? Compare your findings with baby products sold in the infant department of a department store or discount store.

* Write a letter to Gerber, Pampers or any of the other manufacturers and inquire about their packaging practices.

6. PERIODICALS AVAILABLE AT MAJOR FOOD STORES OR DRUGSTORES

Are copies of African American magazines and publications from other groups of color available? If newspapers are sold, are copies of any of the African American newspapers available? How about newspapers of any group of color? Of the available magazines, make a rough count and note how many display a person of color on the cover.

* Request that the store have periodicals from communities of color available for their customers.

7. CHILDREN'S TOY CATALOGUES

Examine the various dolls in toy catalogues. If African American dolls are available, do they have authentic African features or do they retain White features? Do the catalogues (e.g., Penny's or Sears) show African American dolls or do they state "All dolls shown are available also in Black?" Note other toys and games. Are images of people of color reflected?

Ask the overall question: What do children learn about people from the toys available in this catalogue?

8. BOOKSTORE

Visit a bookstore and note the children's book section. Of the total number of children's books displayed, what is the approximate percentage of books dealing with African Americans? Native Americans? Hispanics? Asians? Are there any books displayed about heroes from those groups? Note: The same kind of study could be done in the children's section of your community's library.

* If you are dissatisfied with your findings, you might talk to the salesperson or librarian and explain why.

9. FOOD PRODUCTS

Note the packaging on food products in your home. Are there any people of color pictured on these packages? Do these images reflect stereotypes?

* If you discover stereotyped portrayals on food packages, write to the manufacturer and express your concern.

(Adapted from "GETTING COMFORTABLE WITH RACE", 1976, by Action Against Apathy, P.O. Box 11435, St. Louis. MO 63105)

Student Worksheet #11

WHITE PRIVILEGES

1. I can walk down a residential street in a white neighborhood and no one will think that I am a maid or a gardener.

2. If I make any grammatical or spelling errors, no one will attribute my mistakes to my race or my ethnic group.

3. I can walk into a store late in the evening and probably no one will think that I am there to rob the store.

4. In the classroom, it is not automatically assumed that my children will do,poorly.

5. Most everyone who looks at me will assume that I am an American citizen and can speak English. For Asians or Hispanics, they usually don't make that assumption.

6. While waiting in a store, I am often served first though persons of other racial or ethnic groups might have been first in line.

7. If I have a responsible job, no one thinks that I got it because of "quotas."

8. Other white people waiting at a bus stop with me late at night will not likely be frightened of me.

9. I can borrow money from a bank or a lending institution without the bank officer wondering if I can pay it back.

10. People hear that I am a college graduate and no one is surprised.

11. If I want to teach my children about my culture, there are many museums and cultural events to which I can take them.

12. I can drive a large, expensive car and no one will accuse me of being wasteful or say, "Isn't that typical?"

13. No one assumes that when I give my opinion on something that I am speaking on behalf of my own race.

(From ***Breaking Down the Walls: Responding to the Racism That Divides Us.*** *By Virgil Cruz and Jean Cooley.*
Produced by the Presbyterian Peacemaking Program of the Social Justice and Peacemaking Ministry Unit
and the Racial Ethnic Ministry Unit Presbyterian Church (U.S.A.) Copies available from:
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RESOURCES FOR TEACHERS

Groups/Publishing Centers

1. CENTER FOR DEMOCRATIC RENEWAL (formerly the NATIONAL ANTI-KLAN NETWORK), P.O. Box 10500, Atlanta, GA 30310. This organization has monitored the Klan and other overtly racist organizations and activities throughout the U.S. for a number of years. Their 1986 manual, **When Hate Groups Come to Town,** is an excellent handbook on model community responses to organized racial hatred and violence. The whole issue of the Klan is one that often sparks interest in students. The Center also publishes a bi-monthly newsletter called **The Monitor.**

2. THE COUNCIL ON INTERRACIAL BOOKS FOR CHILDREN, 1841 Broadway, P.O. Box 1263, New York, NY 10017. They have produced some of the most insightful filmstrips and written materials on racism for classroom use. Write for a catalogue of their current offerings.

3. THE HUMAN RIGHTS RESOURCE CENTER, 30 N. San Pedro Road, Suite 140, San Rafael, CA 94903. This group publishes a bimonthly newsletter called "Human Rights Resources." It is a valuable resource for schools and community groups

4. THE NATIONAL INSTITUTE AGAINST PREJUDICE AND VIOLENCE, 525 Redwood St., Baltimore, MD 21201. This group records incidents of racial and ethnic violence, conducts research and develops questionnaires on racial violence. They publish **Forum** magazine.

Written Resources

1. **CHALLENGING RACISM IN OURSELVES AND SOCIETY,** ALTERNATIVES, P.O. Box 429, Ellenwood, GA 30049. A particularly interesting article for students in this quarterly is on "Detecting Bias in the News." It could form the basis of an assignment.

2. **CIVIL RIGHTS JOURNAL,** United Church of Christ Commission for Racial Justice, 700 Prospect Ave., Cleveland, OH 44145-1110. This weekly three-page newsletter written by the Rev. Benjamin Chavis, Jr. is an excellent source of updated information on how racism works in U.S. society and in U.S. foreign policy. Must reading for teachers and students

3. **DISCRIMINATION: AMERICAN STYLE,** Joe R. Feagin and Clariece Booher-Feagin. Prentice-Hall, NJ 1978. This book examines the roots of institutional racism and sexism.

4. **DISMANTLING RACISM:THE CONTINUING CHALLENGE TO WHITE AMERICA,** Joseph Barndt. Augsburg Fortress, Minneapolis, MN, 1991. This is a demanding book which helps White people understand how racism functions. It is especially helpful for people committed to change. Readable by older students.

5. **DISMANTLING RACISM: WORKBOOK FOR SOCIAL CHANGE GROUPS,** written and compiled by Andrea Ayvazian, The Exchange Project, Peace Development Fund, P.O. Box 270, Amherst, MA 01004. This is a comprehensive workshop text, which combines data, analysis, poetry, and worksheets in a very effective format

6. **THE EDUCATION OF A WASP,** Lois Stalvey. Bantam, NY, 1971. This is a personal view of a White person coming to a realization of the realities of racism. Readable by junior and senior high students. Even though is it somewhat dated, its insights are still valuable.

7. **FOR WHITES ONLY,** Robert Terry. Eerdman Publishing Co., Detroit, 1970. This is also somewhat dated, but it stands as a classic in helping White people understand racism and see some possibilities for change.

8. **GETTING READY,** Lois Stalvey. Bantam Books, 1974. This is Stalvey's second book and it recounts her family's experience with racism in a big city school system. Also, readable by students.

9. **INSTITUTIONAL RACISM IN AMERICA.** Louis L. Knowles & Kenneth Prewitt, ed., Prentice-Hall, NJ. 1969. This book still stands as a classic in explaining what institutional racism is and how it works.

10. **THE PREJUDICE BOOK: ACTIVITIES FOR THE CLASSROOM,** David Shiman. Anti-Defamation League, NY. This is a good treatment of prejudice, and it is full of activities that help to unearth prejudices in ways that would help students deal with them.

11. **RACISM: OPPOSING VIEWPOINTS,** Bruno Leone. Greenhaven Press, revised edition, 1986. This is part of the "ISM SERIES" put out by Greenhaven Press. It contains some very thought-provoking articles that could be helpful with students. The only caution is that students not be led to feel that there really are two points of view on whether or not racism exists.

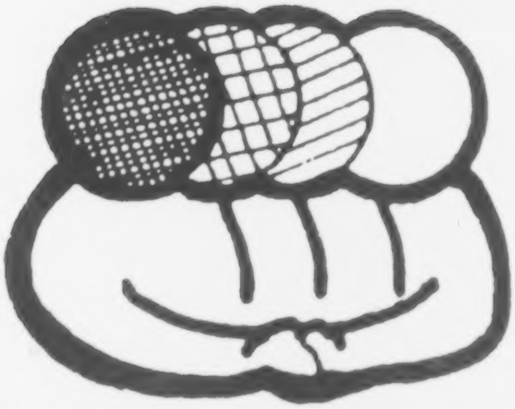
12. **SAVAGE INEQUALITIES,** Jonathan Kozol. Crown Publishers, Inc., New York, 1991. This book provides a searing indictment of education in the United States. Kozol makes the children in lower income schools come alive in a way that provides real people to back up statistics. This is a must reading to increase an understanding of how racism in education works. Readable by older students.

13. "THE STATE OF BLACK AMERICA," in **VITAL SPEECHES OF THE DAY,** June 15, 1992, pp. 533.
This is the speech given by John Jacob, the president of the National Urban League in which he highlights the report issued each year by the Urban League on the "state of Black America." Very readable by students, and filled with information.

14. **WHITE AWARENESS: HANDBOOK FOR ANTI-RACISM TRAINING,** Judith H. Katz. University of Oklahoma Press, Norman, OK, 1978. This book is filled with simulations, worksheets, and information all geared toward increasing White understanding of the realities of racism. A valuable resource for teachers.

15. **A WORLD OF DIFFERENCE: TEACHER/STUDENT RESOURCE GUIDE, (A PREJUDICE REDUCTION PROGRAM OF THE ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH),** Anti-Defamation League of B'Nai B'rith, 823 United Nations Plaza, New York, NY 10017, 1986.This manual contains information on different racial and ethnic groups, as well as information, selected readings, and activities on prejudice, stereotyping, and scapegoating. The whole World of Difference program can be adopted by local communities with the sponsorship of a local newspaper publisher.

The **Anti-Defamation League** also produces a large number of human relations materials which are very usable in the classroom. Contact your local ADL office or the national office listed above for a complete catalog.



MULTICULTURAL EDUCATION

Goals

- To increase the level of understanding about what multicultural education is and why it is important.
- To explain the meaning and implications of racial stereotypes, and to suggest strategies for countering stereotypes.
- To strengthen critical thinking skills with regard to racial images in literature for children and youth.
- To suggest overall strategies for multiculturalizing the educational process in the school.
- To suggest specific classroom activities for building positive images and countering negative images of people of color — African Americans, Native Americans (American Indians), Asian Americans, and Hispanics/Latinos.

Lesson I. DEFINITION, OBJECTIVES, RATIONALE FOR MULTICULTURAL EDUCATION

GOAL: To increase the level of understanding about what multicultural education is and why it is important.

Teacher Background

A. Definition

Multicultural education is an educational process which increases the level of respect, sensitivity and knowledge about and among varied cultural and racial groups. It incorporates the beauty and richness of all groups into the whole of the educational program and increases an appreciation of diversity and commonalities among people as enriching conditions. It includes work on the skills needed to communicate across cultures and to work for change to bring about equitable treatment for all.

Multicultural education is not something extra, something added on to a curriculum. Rather it is a process of educating. It includes the physical environment of the school (pictures on the walls, projects on display, etc.) and the social and cultural environment (names of teams, of clubs, music and drama productions, the way people talk about other groups of people, etc.). Multicultural education also, of course, includes the curriculum — what is being taught, how it is being taught, what materials are used, as well as who is doing the teaching. Multicultural education needs to be a way of educating that is incorporated into the totality of the educational program.

B. Objectives of Multicultural Education

1. ***To build and strengthen a sense of self-identity, a feeling of pride in one's own racial/cultural heritage.*** To feel good about one's own heritage is essential. This is not to be confused with a sense of racial superiority. For example, one can feel good about being Italian without feeling that Italians are better than everyone else.
2. ***To increase the amount of knowledge about other cultural and racial groups.*** An obvious component of multicultural education is that of increasing the store of knowledge about other people. It is important to have accurate information about other people in order to be able to grow in an appreciation of them. It is more difficult to appreciate or be sensitive to people about whom one knows nothing or very little.
3. ***To provide concrete examples of the commonalities between people.*** There are many ways in which people are the same. It is important to highlight these similarities in order to provide a base for overcoming fear or anxiety.
4. ***To encourage and actively promote a deep respect for racial and cultural differences and an ability to rejoice in and learn from, rather than merely tolerate, these differences.*** Young people need to understand and experience the fact that differences are just that, nothing more or less. The fact that you are different than I does not mean that you are better or worse than I — you are just different.
5. ***To increase our awareness of some of the obstacles that prevent a full appreciation of some groups of people as well as some of the barriers that keep groups of people apart from each other.*** Multicultural education would be incomplete without an examination of prejudice, whether it is geographic, religious, nationality-based, political, or racial. Neither would it be complete without an examination of racism and the effects of racism on the oppressed and the oppressor.

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6. ***To build and strengthen skills that improve communication between cultural and racial groups.*** Training in interpersonal as well as cross-cultural communication skills needs to be part of multicultural education. A greater sensitivity to differences in terminology, in body language, in speech patterns is part of this, as is emphasis on listening skills and ways to say things without labeling people. Of course, another element in this is language training itself.

7. ***To build and strengthen skills that are necessary in order to be agents for justice and to be effective workers in bringing about equitable treatment for all.*** There are a whole range of these social change skills. For students, beginnings can be made in areas like letter writing, how to ask questions, how to find out the information you need, how to challenge injustice where you find it.

8. ***To develop an awareness of the world as one human family with people struggling and working together, and eventually living more fully as interdependent beings.*** It is important to provide concrete examples for students of how people from different backgrounds, nationalities, races, etc., have worked together and continue to do that — this is building the world family.

C. Rationale

Why is multicultural education important? We feel there are several answers to this:

1. For the psychological and social well-being of children in their everyday life

Over twenty years ago, The National Study of School Evaluation put it this way:

> "Education for a society based on racial and cultural pluralism is now an inescapable task being imposed on all schools, no matter what their student mix may be. The segregated school...has a responsibility equal to that of the integrated school in preparing its students for a self-fulfilling existence in the world they are to inherit.... And the question as to the degree to which any school is providing its students with the experiences, the orientations, and the insights necessary for life in such a pluralistic society is not only appropriate, it is imperative."
>
> (*Evaluation Guidelines for Multicultural-Multiracial Education*, *National Study of School Evaluation, 1973, p. 5*)

More recently the National Council of Social Studies' "Curriculum Guidelines for Multicultural Education" (revised position statement, 1991) states:

> "Three major factors make multicultural education a necessity: (1) ethnic pluralism is a growing societal reality that influences the lives of young people; (2) in one way or another, individuals acquire knowledge or beliefs, sometimes invalid, about ethnic and cultural groups; and (3) beliefs and knowledge about ethnic and cultural groups limit the perspectives of many and make a difference, often a negative difference, in the opportunities and options available to members of ethnic and cultural groups. Because ethnicity, race, and class are important in the lives of many citizens of the United States, it is essential that all members of our society develop multicultural literacy, that is, a solidly based understanding of racial, ethnic, and cultural groups and their significance in U.S. society and throughout the world. Schools cannot afford to ignore their responsibility to contribute to the development of multicultural literacy and understanding. Only a well-conceived, sensitive, thorough, and continuous program of multicultural education can create the broadly based multicultural literacy so necessary for the future of our nation and world."

Multicultural education should help all students feel positive about themselves, their culture, heritage and background because of what the culture is in itself. If those students are members of a racial minority in this country, their education must not in any way, directly, or indirectly, make them feel inferior. Rather it must instill and foster pride. Walter Meyers, a well-known African American children's author, says this about literature for African American children. His words can apply equally to the whole of education, especially to education for children of color:

> "Good literature for my children is literature that includes them in the way they live. It does not exclude them by omitting people of their color, thereby giving them the impression that they are of less value. It does not exclude them by relegating them to a life style made meaningless by stereotype. Good literature for my children celebrates their life and their person. It upholds and gives special place to their humanity."
>
> (**Bulletin,** *Council on Interracial Books for Children, Volume 10, #6, 1979, p. 15*)

For White students, multicultural education is essential to prepare them to live happily and function effectively in their immediate society and in a world that is racially and culturally diverse. A White child who lives in a "white-centric" world comes naturally to accept White as a norm or standard and to see other skin colors as deviations from the norm, and therefore deviations from "peoplehood". That White child can hardly help but feel that white-skinned people are superior to people of color. This situation is a grave injustice to the White child, giving him or her a false sense of self and making many social relationships awkward if not impossible to maintain.

2. For Preparing World Citizens

Multicultural education has broad implications for U.S. citizens in terms of war and other foreign policy issues. A true multicultural philosophy should counteract concepts of cultural superiority (ethnocentrism) among the general U.S. population, who would then refuse to elect political leaders or sanction public policies that carried out a concept of cultural superiority. Ways of carrying this concept out often follow a path of subtle progression: If we are superior, then they are inferior. If they are inferior, then one of two attitudes often follows. First, they need our help because they can't help themselves, through no fault of their own, of course. Thus, it becomes our "manifest destiny" or our "White man's burden" to provide our answers to their problems. Or, secondly, a much more overtly destructive attitude develops. One of its crassest expressions came from the Vietnam War: "Those Orientals have little regard for human life." The actions that followed from that attitude were incredibly destructive, e.g., My Lai, and the policies of chemical/biological warfare.

Suggested Activities

1. Activities aimed at helping White students, parents, and educators be more conscious of their need for a multicultural experience:
   a. Role-play a situation in which the White person needs or wants to understand another person's culture; e.g., a White Christian child is invited to a party with Jewish children and that child would like to understand the games, the terms used, etc.
   b. Construct a case study of a situation where a White person realizes how ghettoized he or she is in terms of knowing about other cultures — maybe the person is working with African Americans and would like to get to know his/her co-workers better.
2. The following activity is geared at helping us detect examples of judging others by our own cultural standards:

The Shrine

Have the students read, or read aloud to them, the following paragraph:

The focal point of the shrine is a box which is built into the wall. In this box are kept the many charms and magical potions without which the people believe they could not live. The charm is not disposed of after it has served its purposes, but is placed in the charm-box of the household shrine. The magical packets are so numerous that people forget what their purposes were and fear to use them again. While the people are very vague on this point, we can only assume that the idea in retaining all the old magical materials is that their presence in the charm-box will in some way protect the worshiper.

Then ask these questions:

- Do you approve or disapprove of the people?
- Do their practices make sense to you?
- Have you heard of any other group which follows similar practices?

Allow open discussion of the possible opinions on the questions. Then mention that the excerpt might be an anthropological study of the medicine chest in present-day American culture. Allow discussion on that point of view.

3. Have each student name one thing (or as many as they can) that makes them feel good about their own racial/cultural/religious heritage. Example: I feel good about being Puerto Rican (or French, or Korean, or African, or Jewish, or Arab, etc.) because....
4. In order to help students get a better grasp of the commonalities among people, discuss with them some of the ways in which people are similar. Using visuals or having the students prepare a slide show is one way. For example, show pictures of people in families, caring for children, playing, praying, telling folk tales, or legends, etc.
5. Visuals can also be used to make the concept of differences more concrete, always with the intention of helping students see differences as enriching. Art forms can be used to emphasize the point that people express themselves artistically in different ways, and that all of these ways are good.

Lesson 2. STEREOTYPES

GOAL: To explain the meaning and implications of racial stereotypes, and to suggest strategies for countering stereotypes.

Teacher Background

Definition of Stereotypes and How They Are Used

"Africans are cannibals". "Blacks are lazy." "Chinese have slits for eyes." "Indians wear feathers." "Jews are avaricious." Educators and parents have been dealing with these familiar statements for many years. The statements uttered by both children and adults are examples of stereotypes or stereotypic thinking. A racial-cultural stereotype can be defined as "an untruth or oversimplification about the traits and behaviors common to an entire people." Stereotypes tend to screen out perceptions which run counter to the oversimplification.

Besides giving an impression about people that is inaccurate, some stereotypes are used to keep people in subordinate positions. For example, the stereotype "Blacks are lazy" translates into "they can't be counted on to do certain kinds of work." Therefore, "we won't hire them," and, therefore, African American people remain unemployed. Or..."Indians are not capable of handling money" which translates into "we must handle their money for them, run their schools, administer their grants, etc." And, therefore, Native American people continue to remain in a dependent, and extremely vulnerable, position.

Suggested Activities

1. Consult **Student Worksheet #1, STEREOTYPE WORKSHEET.** It is to be used with the list of stereotypes found in the sections on African Americans, Native Americans, Asian Americans, and Hispanics/Latinos at the end of this unit.
2. Using a list of cultural, racial and/or religious groups, ask students to write the first few words that come to their minds as you read off the words. Examples of words: Jew, Mexican, Chinese, Apache, African American, Polish, Indian, Arab, British, Nigerian. (Any groups could be used.) Have the students read their lists to the class. Then talk about where we get our ideas about other people. How many of our ideas are stereotyped?
3. Set up situations, learning activities, reading assignments, guest speakers, field trips, visual displays, etc., that will directly counter stereotypes. For example, have a guest speaker come to class to share with the students different facets of technological development in any one of a number of African nations.

Lesson 3. CRITIQUING CHILDREN'S BOOKS

GOAL: To strengthen critical thinking skills with regard to racial images in literature for children and youth.

Teacher Background

Teachers and parents need guidelines that are applicable to written and visual material. To multiculturalize a school or home library means more than stocking it with books that deal with a variety of racial groups. The quality of multicultural literature is the important factor. What kind of image is portrayed by the various racial groups in these books?

Young people's books should be allies in the struggle to promote the rights of all people. They need to look ahead to a world where all people are respected and affirmed for who they are. We would suggest the following criteria as guides in selecting books that are a part of a "multicultural" library. Each book may contain all of these elements, or only one or two. The books should:

1. Present authentic information about different cultures.
2. Counter racial stereotypes.
3. Depict people of different racial/cultural groups in non-stereotypic ways in everyday situations and settings.
4. Offer positive role models or heroes from different racial/cultural groups.
5. Explain racism and its effects and show examples of people working against racism.

Suggested Activities

1. Criteria or guidelines to be used in the selection of books are an important aid. The guidelines on **Student Worksheet #2, CRITIQUING YOUNG PEOPLE'S BOOKS,** can be used by students in evaluating books. Students could evaluate books for younger students as well as for themselves.
2. Writing letters to publishers of books, as well as to curriculum and library selectors, is a good way for students to get some practice in dialoging with people in power, and in clarifying their own views.

Lesson 4. STRATEGIES FOR MULTICULTURALIZING THE EDUCATIONAL PROCESS

GOAL: To suggest overall strategies for multiculturalizing the educational process in the school.

Teacher Background

Following is a list of suggested ways to multiculturalize the overall educational programming in an individual classroom or in a school. Some of them are general suggestions or guidelines, while others are specific activities. Classroom activities could flow from each suggestion. Examples are noted after each suggestion.

A. Use primary sources/people whenever possible.

This applies to materials, speakers for class and assemblies, etc. The best situation is to have people explain themselves, rather than be interpreted through the eyes of another. **Activity:** Invite a speaker to your class who is a member of a specific racial group to talk about something which involves that group, e.g., a Native American speaking about the Columbus Day observances.

B. Look for opportunities to introduce the richness of other cultures.

Avoid the exotic approach. Be constantly looking for ways to help the students see other groups, as well as their own, as people with many resources. **Activity:** Consciously use resources and/or speakers who counteract the exotic stereotypes of some groups of people, e.g., materials on Nigerian business people or Polish scientists.

C. Present positive role models from varied cultural racial groups.

Be constantly looking for ways to expose the students (in person and through materials) to resource people from a variety of racial/cultural backgrounds. **Activity:** Each quarter, introduce the story of a person of color who has worked for the rights of his/her people.

D. Celebrate differences within the classroom

Look for ways that the students can comfortably share their own cultural heritage
Activity: Ask students to share a family cultural celebration or a special food, at least to tell the class about it.

E. Cultivate resources in your own school community and beyond your school community.

This necessitates knowing your own school community and the community beyond your school.
Activity: Invite a speaker in to the class to talk about his/her own racial or cultural group.

F. Be aware of and utilize language differences.

Students who have a second language are a real asset in the school. Learning other languages should be seen as enriching. Bilingual education programs must respect the primary language.
Activity: Even a simple activity such as introducing other languages through one word, e.g., "hello" or "peace" can be enriching.

G. Involve students in the broader community.

Students should have opportunities to learn from the community beyond their school.
Activity: Visit a museum or a cultural center that focuses on one specific group's heritage.

H. Present opportunities to look at issues from varied perspectives.

Discuss current events from different perspectives.
Activity: A simple question like "How do you think ____________ feel/s about that?" can begin a good discussion.

I. Set workable goals and evaluate those goals regularly.

It is important in multicultural education to take some action immediately, while at the same time beginning to formulate more long-term goals.
Activity: Formulate a simple checklist for yourself, with questions like, "What have I done this quarter to further my students' understanding and respect for ______ group of people?"

Lesson 5. BUILDING POSITIVE IMAGES

FOCUS SECTIONS: African Americans, Native Americans, Asian Americans, and Hispanics

GOAL: To suggest specific classroom activities for building positive images and countering negative images of people of color — African Americans, Native Americans (American Indians), Asian Americans and Hispanics (Latinos/Latinas).

Teacher Background

These "focus sections" are attempts to develop specific concepts with regard to specific peoples. They are not at all intended to be complete or even complete beginnings. These groups of people are the ones about whom the most common myths, misperceptions, stereotypes, misunderstandings and outright lies are believed. Therefore, work on these groups is a priority in multicultural education.

Note: There are two groups of people who are not included in these focus sections but who are also people about whom common myths and stereotypes abound: Jews and Arabs. The realities for these two groups are not exactly the same as the other four groups; however, there definitely are some similarities. Hate crimes are sometimes directed towards Jews and/or Arabs. Discrimination, exclusion, put-downs also exist for both groups. The economic realities are different, but the cultural and social realities are strikingly similar.

Some of the exercises can be adapted to elicit common misperceptions about these two groups of people also; for example, what are the first words that come to your mind when you hear the word"Jew" or "Arab," or "From where do you get your ideas about Jews and Arabs, etc." Some specific resources should also be mentioned.

JEWS AND JEWISH AMERICANS

1. ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH , 823 United Nations Plaza, New York, NY 10017. This is the best single source of classroom material. They also have material dealing with other groups, but their collection of classroom aids on Anti-Semitism is outstanding. Write for a comprehensive catalog. A specific category of their publications is that which deals with the Holocaust, certainly an area that is crucial in understanding the Jewish experience.
2. **Hollywood's Image of the Jew.** Lester Friedman. Frederic Ungar Publishing Co., 370 Lexington Ave., New York, NY 10017. This piece probes the unique historical connection between decades of film images and a group that has been intimately involved with the movie industry from the very beginning.

ARABS AND ARAB AMERICANS

1. AMERICAN/ARAB ANTI-DISCRIMINATION COMMITTEE, 1731 Connecticut Ave., NW, Washington, DC 20009. This group has a number of very helpful classroom resources including a slide show entitled **Arab Stereotypes in America** which focuses on negative images of Arabs in the mass media, popular literature and textbooks. Another of their publications which would be useful in the classroom is **Cruel and Unusual: Negative Images of Arabs in American Popular Culture** by Laurence Michalak, in which she studies the American stereotyping of Arabs in jokes, cartoons, songs, cinema and television.
2. **ARAB WORLD ALMANAC.** AMIDEAST, 1100 17th Street, NW, Washington, DE 20036-4601. This almanac is published three times a year to provide specific classroom activities and resources for dealing accurately with the Arab world.

FOCUS: AFRICAN AMERICANS

Goals for this focus section:

1. To examine common cultural stereotypes of Africans and African Americans.
2. To suggest guidelines for critiquing instructional materials that deal with Africans and African Americans.
3. To outline some basic principles that need to be addressed when studying Africans and African Americans.
4. To outline several examples of specific classroom activities geared toward building positive images of African Americans.
5. To suggest some helpful resources

GOAL 1: To examine common cultural stereotypes of Africans and African Americans.

Teacher Background

The following are lists of stereotypes of Africans and African Americans. We feel that both sets of stereotypes have bearing on people's attitudes toward African Americans.

Africans — common stereotypes: are a primitive people; have very little diversity of language, culture, history, or geography across the continent; have no real religion; are unable to master the English language; observe very exotic customs; sing and dance a lot; are part of a lifestyle that is not contemporary or modern; are not capable of ruling themselves.

African Americans — common stereotypes: all African Americans were slaves; are dishonest and untrustworthy; like flashy, loud-colored clothes; are not as smart as Whites; are lazy; destroy neighborhoods; are all on welfare; all drive Cadillacs; are overly interested in sex; men have no sense of family responsibility; parents aren't interested in their children; are violent and drug users.

Suggested Activities

1. Consult activities in the beginning of the multicultural unit under Lesson 2 — STEREOTYPES.
2. "THAT'S THE WAY OF THINGS": Drama from the 1930's (junior-high)

Goal: To counteract some stereotypes of African American people, to increase the students' sensitivity to the personal effects of racist attitudes, behaviors and practices, as well as to provide the opportunity to talk about different kinds of responses to racism.

Mildred Taylor's novel Roll of Thunder, Hear My Cry is a source for a drama activity. The dramatization is built around the incident beginning on pg. 109 and continuing until pg. 130.

The characters are as follows:

Cassie Logan — age 9

Stacey Logan — age 12

T. J. Avery — age 12

Jim Lee Barnett

Lillian Jean Simms

Jeremy Simms

Charlie Simms

Big Ma

Hammer Logan — "Uncle Hammer"

Christopher John Logan — age 7

Little Man Logan — age 6

Mary Logan

Several other customers in Mr. Barnett's store.

Setting — Rural Mississippi

This is a story about the Logan family — Mary, David, Big Ma, and the children, Cassie, Stacey, Christopher, John and Little Man. They own and work a farm in Mississippi. In addition, Mary Logan teaches in a nearby school and David Logan works part of the year in Louisiana laying track for the railroad. The family is struggling financially, and, in addition, is faced with a climate of bigotry, hatred and extreme violence directed at African American people. Night riders — White men who come in the night to burn, loot, beat up and kill African Americans — are not uncommon. The incident portrayed here is one in which Cassie Logan grows in her understanding of what racism is, what its roots are, and how it affects people.

Preliminary to the incident: Cassie Logan, her brother Stacey and his friend T. J. Avery accompany Big Ma (Cassie and Stacey's grandmother) into the town called Strawberry on a shopping trip. Big Ma goes to conduct some business with an attorney, and the children go into Barnett's Mercantile, a general store.

Begin the drama with this line (pg. 109): "We stood patiently waiting behind the people in front of us and when our turn came T. J. handed his list to the man. . ."

End the portrayal with this line on pg. 130: "Uncle Hammer'll be all right. Now go to sleep."

Read through the incident first. It would be advisable to read the whole book to get a real feel for the characters and the story. Assign the students to the parts. Everyone would need either a copy of the entire excerpt from the book or a copy of their own individual parts with cues.

After the students do the drama, there needs to be some discussion. The possibilities for discussion are many and could easily carry over to later class periods. We suggest that the following questions be covered at some points in your discussions:

1. Why did Mr. Simms do what he did to Cassie?
2. What would you have done if you were Cassie?
3. What did Cassie mean when she said, "No day in all my life had ever been as cruel as this one"?
4. What was the reason for Big Ma's actions? If you had been the adult in the situation what would you have done?
5. What did Uncle Hammer mean when he said, "If I'd've knocked his girl down, you know what'd've happened to me? Yeah, you know all right. Right now I'd be hanging from that oak over yonder"? (pg. 124) What accounts for the differences that he is pointing out?

After this discussion, have the students redramatize the incident the way they think it should have happened. They may have various changes they would like to make, and all of those should be looked at. We would suggest that the changes in the drama come after Mr. Simms knocks Cassie down. Then the discussion following this dramatization would begin with the question: "Why the difference?"

Other discussion questions that should be used:

1. Could the incident (the way it happened in the book) still happen today? Why or why not?
2. Physical violence against African American people has lessened to some extent since the 1930's but many of the attitudes of hatred and bigotry remain. Have you ever heard people say in one way or another that they think African Americans are inferior to Whites? What can you do if you hear this?
3. If you are African American, have your parents ever cautioned you about the attitudes and/or behaviors of some White people? How do you feel about your parents' attitudes?
4. If you are White, have you ever felt that African American people may not like you just because you're White? Is there a reason for that? What can you do about that?

Note: This incident must be understood in its historical context. Mississippi, as well as much of the nation in the 1930's, was the scene of lynchings, beatings and other atrocities for African American people. Reading the entire book would definitely give the students a more complete picture of the time. Also, careful attention needs to be paid to the talk between Cassie and her mother (pp. 126-130), which puts the incident not only into the context of the 1930's but into the overall history of African American people in the US.

Note to the Teacher: It is important for students not to think that the ugly realities of racism have disappeared. However, in most communities progress has been made since the 1930's, and students will be aware of these changes. The redramatization of the incident and the discussion following that are important in order to make the whole activity more than a look at the past.

Goal 2: To suggest guidelines for critiquing instructional materials that deal with Africans and African Americans.

Teacher Background

The following guidelines have been excerpted from GUIDELINES FOR SELECTING BIAS-FREE TEXTBOOKS AND STORYBOOKS (pp. 46-49) by the Council on Interracial Books for Children and reprinted with their permission. The guidelines are developed fully in the Council's book, which is an outstanding resource both for educators and for parents. We feel they are extremely valuable because of their breadth, their insight, and the fact that the guidelines let very little escape a critical eye.

AFRICAN AMERICANS

I. Characterization

If injustice is presented, do African American characters passively accept it? Or do they, in some fashion, struggle or resist? (African American passivity is historically false, and it is false today.)

II. Language and Terminology

If the story uses "Black English" is it presented in a way that will cause young White readers to feel disrespectful, or young African American readers to feel inferior?

III. Historical Accuracy

Is Civil Rights legislation stressed while lack of enforcement is ignored? Similarly, are gains of African Americans emphasized while their meager economic advances and absence of national decision-making power are omitted?

IV. Cultural Authenticity

If stories are set in the United States, is there a recognition that there exists a variety of African American lifestyles, cultures, and speech patterns, e.g., those from the West Indies, from the rural South, from Northern urban ghettos, etc.?

V. Illustrations

In group illustrations, are the African American characters as prominent as Whites? Or are they placed in the background?

Suggested Activities

1. Students can use the guidelines to evaluate textbooks and other instructional materials.
2. In studying a particular period of history, students can bring into class other examples of what they consider to be exceptionally good material as well as examples of offensive material.
3. Students can rewrite sections of materials to make them respectful, accurate, non-stereotypic, etc.

Goal 3: To outline some basic principles that need to be addressed when studying Africans and African Americans.

Goal 4: To outline several examples of specific classroom activities geared toward building positive images of African Americans.

Teacher Background

SOME BASIC PRINCIPLES

1. Any serious study of the culture and experience of African American people in the US must begin with the study of African heritage and tradition prior to contact with Europeans.
2. The economic reasons for the enslavement of African people must be clearly identified.
3. The resistance of African Americans during the slavery period needs to be shown.
4. In studying U.S. cultural, social, political and economic history, the influence of African American people must be included, as well as the impact of all events on the lives of African American people.
5. The reasons for the movement of African Americans from rural areas to cities need to be developed as well as the impact of that movement on both areas they left and the areas in which they settled.
6. Our "Baker's Dozen": Thirteen specific people whom students should "meet" in school are: Marcus Garvey, W.E.B. DuBois, Harriet Tubman, Frederick Douglass, Malcolm X, Sojourner Truth, Fannie Lou Hamer, Rosa Parks, Dr. Martin Luther King, Jr., Paul Robeson, Rev. Jesse Jackson, Lorraine Hansberry, Alice Walker.

   Note: This is not meant to suggest that these are the only African American people whom students should study. These are but a beginning.

Suggested Activities

1. Have students do research on the thirteen people mentioned. Dramatic productions of their stories would involve more of the class.
2. Have students take a quiz on "Black History". The book, QUIZ BOOK ON BLACK AMERICA, by Clarence N. Blake and Donald L. Martin, is a resource for this. Note: the recall of specific isolated facts is not what is to be emphasized, but a quiz can illustrate how little is known about a people, and can be an interesting attention-getter for students.
3. Besides historical figures, have students research and set up interviews with African American people in your own community, especially those who are working specifically for the rights of their own people.
4. HOPE FOR THE FUTURE. An activity geared towards an increase in the students' level of understanding of the reality of the African American experience in the US — both historically and present-day — is based on an excerpt from For My People by Margaret Walker. Pass out copies of the poem (**Student Worksheet #3**) to the students ahead of time. Assign different readers for the different stan-

zas. Assign several other students to take responsibility for a visual representation of each stanza — either by drawing or by assembling a collage of magazine pictures. As the stanzas are being read, the picture or collage could be held up for the rest of the class to see.

Some possible discussion questions following the reading of the poem:

A. In the second stanza, Ms. Walker mentions a lot of different jobs her people do, but says they are "...never gaining, never reaping, never knowing, and never understanding." What does that mean?

B. This poem was written in 1942. Based on what she wrote in this poem, how do you think Margaret Walker would have viewed the Civil Rights movement of the 50's and 60's? Is there anything in the poem itself that speaks to that?

5. **Student Worksheet #4, A CELEBRATION OF KWANZAA**, explains this African American festival. Students could put on a Kwanzaa celebration in the classroom and give current applications for the seven principles.

Goal 5: To suggest helpful resources.

RESOURCES FOR TEACHERS

The following are specific resources that we feel are helpful in providing information and insights about African American people.

GROUPS/ PUBLISHING CENTERS

1. AFRICAN-AMERICAN INSTITUTE SCHOOL, Services Division, 833 United Nations Plaza, New York, NY 10017 has a bibliography of materials on Africans. Write for updated list.
2. AFRO-AMERICAN EDUCATIONAL MATERIALS, 819 South Wabash Ave., Chicago, IL 60605. Catalog of books, records, dolls, posters, puzzles and skin-colored crayons.
3. THE AFROCENTRIC BOOKSTORE, 234 South Wabash, Ave. Chicago, IL 60604. This store carries a wide variety of African and African American titles for all ages. Write for a listing of its inventory.
4. LIBERATION BOOK STORE, 421 Lenox Ave., New York, NY 10037. (212-281-4615) Adult and children's books about African Americans. Catalog available.

WRITTEN RESOURCES

1. **AMERICAN VISIONS (the magazine of Afro-American culture).** The Visions Foundation, P.O. Box 37049, Washington, DC 20013. This is a beautiful magazine which deals with culture and history in a very interesting way. Many resources are noted in its pages.
2. "BLACK PLAYERS AND BASEBALL CARDS: EXPLORING RACIAL INTEGRATION WITH POPULAR CULTURE RESOURCES," in **SOCIAL EDUCATION,** the official journal of National Council for the Social Studies, Vol. 55, Number 3, March, 1991, p. 169. This article explores an extremely creative way of teaching social history and dealing with racial justice through baseball cards.
3. **THE GRIOT SINGS: SONGS FROM THE BLACK WORLD**, collected and adapted by Edna Smith Edet, Publishing Center for Cultural Resources (152 West 42nd Street, New York, NY 10036), 1978. This is a valuable resource because it compiles 115 songs from various parts of Africa, the Caribbean, Latin America, and the US, all African-derived music. It also gives good background information about the function of music in African cultures.
4. **HOPE AND HISTORY: WHY WE MUST SHARE THE STORY OF THE MOVEMENT.** Vincent Harding. Orbis, Maryknoll, NY, 1990. This is an important addition to any study of history, done by one of the most insightful historians of our time.
5. **MARTIN AND MALCOLM AND AMERICA: A DREAM OR A NIGHTMARE.** James H. Cone. Orbis, Maryknoll, NY, 1991. This groundbreaking book examines the relationship between two giants of the twentieth century and their ultimate challenge to this country. Very important reading in terms of understanding the African American experience today.

AUDIO-VISUAL RESOURCES

1. **EYES ON THE PRIZE** — this PBS series is a complete and penetrating look at the era of the civil rights movement in the 50's and 60's in the United States. Parts of it can be used to visualize information about the era, as well as to meet some of the key people from the era.
2. **BOYZ 'N THE HOOD** is a current video about life in South Central Los Angeles. Good viewing for mature high school students in terms of the economic and social impact of racism in urban communities.

FOCUS: NATIVE AMERICANS

Goals for this focus section:

1. To examine common cultural stereotypes of Native Americans.
2. To suggest guidelines for critiquing instructional materials that deal with Native Americans.
3. To outline some basic principles that need to be addressed when studying Native Americans.
4. To outline several examples of specific classroom activities geared toward building positive images of Native Americans.
5. To suggest some helpful resources.

Goal 1: To examine common cultural stereotypes of Native Americans.

Teacher Background

The following is a list of stereotypes commonly believed about Native American people. The term Native American is used because it is a self-definition. The word "Indian" is a term applied to Native people by a European. Currently the terms Native American and American Indian are used interchangeably. The most accurate and respectful terminology is that which refers to Native people by their specific nation — Cherokee, Navajo, Apache, Seneca, etc.

Native Americans—common stereotypes: an uneducated, primitive people; are exotic and mystical; look and act and live in the same way today as they did 100 years ago; have no authentic religion; share the same lifestyle, culture, customs across different nations (we use the term "nation" instead of "tribe" because "tribe" carries a connotation of a primitive lifestyle) as well as in different geographical settings (i.e., urban vs. reservation); are all supported by Government handouts and are not interested in working; drink too much; are noble children of nature; are stoic.

Activities:

1. Consult activities in the beginning of the multicultural unit under Lesson2—STEREOTYPES.
2. Discuss with the students the whole issue of teams—professional, college and high school—carrying Native American names, e.g., Washington Redskins, Atlanta Braves, Cleveland Indians, etc. Ask the students if they feel these names should be changed. As part of that discussion, reproduce the article reprinted in **Student Worksheet #4, DON'T DEGRADE US.** Ask students to respond to Mr. Bellecourt's point of view.

Goal 2: To suggest guidelines for critiquing instructional materials that deal with Native Americans.

Teacher Background

The following guidelines have been excerpted from GUIDELINES FOR SELECTING BIAS-FREE TEXTBOOKS AND STORYBOOKS (pp. 56-58) by the Council on Interracial Books for Children and reprinted with their permission. These guidelines are also developed fully in the Council's book.

NATIVE AMERICANS

I. Characterization

Does the text imply that the Native American culture and values are unsuited to a modern technological society? Or does it suggest that US society might learn from Native peoples' values and belief systems?

II. Language and Terminology

Are "loaded words" used, e.g., savage, stealthy, skulking, stoic, roaming, massacre (a "massacre" is when Indians win, when Whites win it's a "victory"), heathen, primitive, painted, naked, wild, furtive?

III. Historical Accuracy

If Native American heroes are described, are those who resisted Whites also included? Or are the heroes selected only those known to have been friendly and helpful to Whites (e.g., Pocahontas, Sacajawea, Squanto)?

IV. Cultural Authenticity

Are totally different Native cultures, lifestyles, clothing, and homes jumbled into one "Indian" stereotype of feathered headdresses, tipis, and peacepipes? Or does the textbook reflect the fact that the hundreds of Native cultures were, and are, enormously diverse?

V. Illustrations

Do offensive images appear of non-Native American children wearing feathers and "playing Indian"? (If a child dresses as a cowboy or cowgirl, a clown, a police officer, etc., those are professions which go along with a certain outfit. A person of any race can play that professional role. Being an "Indian" is not a profession, but a condition of being. To let children think that feathers or tomahawks symbolize "Indianhood" is to encourage stereotyping and dehumanizing Native Peoples).

Activities

See suggested activities under "Focus: African-Americans

Goal 3: To outline some basic principles that need to be addressed when studying Native Americans.

Goal 4: To outline several examples of specific classroom activities geared toward building positive images of Native Americans.

Teacher Background

SOME BASIC PRINCIPLES

1. Native American people need to be presented in the richness of the cultural diversity that exists between native nations.
2. Native American people must be seen as contemporary people with a history, not as people whose only importance lies in their history.
3. Students need to be exposed to the beauty, richness and eminent practicality of the Native American philosophy of living in harmony with the land and respecting and protecting all forms of life, especially in light of our current environmental crisis.
4. The importance of treaty rights (historically and present-day) needs to be emphasized.
5. The fact that the struggle of Native peoples to retain control over their land, their resources, their children, their very lives, is a constant struggle today, needs to be explained to students.
6. Our "Baker's Dozen": Thirteen specific Native American people whom students should "meet" in school are: Chief Black Elk, Chief Wilma Mankiller, Dennis Banks, Chief Joseph, Vine Deloria, Ada Deer, Chief Sitting Bull, Ladonna Harris, Leonard Peltier, Chief Crazy Horse, Maria Montoya Martinez, Annie Dodge Wauneka, Susette La Flesche.

   Note: This is not meant to suggest that these are the only Native American people whom students should study. These are but a beginning.

Suggested Activities

1. Have students do research on the thirteen people mentioned above.
2. Many specific issues and/or incidents provide material for role-playing or dramatic interpretation. For example, some students could be Native Americans dealing with White settlers wanting to take their land; others could be the settlers.
3. "Indian Lands and Communities" In attempting to increase the students' knowledge about the location of Native American communities throughout the US and to help the students see the number of different Native American communities, a map exercise can be helpful.

   Directions: Ask the students to name all the different Indian nations they can think of. (We prefer the term "nation" to "tribe" because "tribe" often carries the connotation of a primitive people. However, it may be necessary to use the term "tribe" initially with students).

   List the names on the board. Of the nations named, ask the students where they think these nations are located. Record the locations next to the names of the nations. Use a resource like the **Map of American Indian History** from Thunderbird Enterprises listed below to fill in the gaps and correct any misperceptions that the students might have.

Goal 5: To suggest some helpful resources.

RESOURCES FOR TEACHERS

The following are resources that we feel are helpful in providing information and insights about Native American people.

GROUPS/PUBLISHING CENTERS

1. AKWESASNE NOTES, Mohawk Nation, via Rooseveltown, NY 13683. This periodical presents excellent background and current information on Native American issues nationwide. Also includes poetry and lists of various resources. Readable by senior-high students.
2. INDIAN HISTORIAN PRESS, INC. 1493 Masonic Ave., San Francisco, CA 94117-4525. This group publishes books by and about Native Americans. Write for a listing of their resources.
3. INDIAN RIGHTS ASSOCIATION, 1515 Lafayette Rd., c/o Morris Day, Gladwyne, PA 19035. This group publishes a number of educational materials, including a map showing Indian lands and communities, which may be duplicated for classroom use.
4. NAVAJO CURRICULUM CENTER PRESS, Navajo Curriculum Center, Rough Rock Community School, Box 217, RRDS, Chinle, AZ 86503. This center was established for the express purpose of developing curriculum materials and other major publication dealing with Navajo life, history and culture. Many of their resources have teacher guides. Write for a free catalog.
5. TEKAKWITHA CONFERENCE NATIONAL CENTER, P.O. Box 6759, Great Falls MT 59406-6759. This is a Roman Catholic Native American group, which publishes a newsletter and other resources which would be helpful in the classroom.

WRITTEN RESOURCES

1. **Journal of American Indian Education.** Arizona State University, Center for Indian Education, 415 Farmer Building, Tempe, AZ 85287-1311. This journal, published three times a year covers different topics in the whole area of Indian education. Good background reading for teachers.
2. **A MAP OF AMERICAN INDIAN HISTORY.** Thunderbird Enterprises, 8821 N. 1st Street, Phoenix, AZ 85020. This is an excellent resource, especially for the teaching of U.S. History. It points out the location of reservations and historical sites. Done in 1991, it contains a wealth of historical information.

AUDIO-VISUAL RESOURCES

"MORE THAN BOWS AND ARROWS" (Cinema Association, 320 Fairview Avenue, Seattle, WA 98109). This film is filled with information about the achievements of Native people. It is a good resource for countering attitudes that Indians are primitive people.

FOCUS: ASIAN AMERICANS

Goals for this focus section:

1. To examine common cultural stereotypes of Asian Americans.
2. To suggest guidelines for critiquing instructional materials that deal with Asian Americans.
3. To outline some basic principles that need to be addressed when studying Asian Americans.
4. To outline several examples of specific classroom activities geared toward building positive images of Asian Americans.
5. To suggest some helpful resources.

Goal 1: To examine common cultural stereotypes of Asian Americans.

Teacher Background

The following is a list of stereotypes commonly believed about Asian Americans. (The term "Asian", rather than "Oriental" is used since "Oriental" often carries the connotation of exotic, mysterious people).

Asian Americans—common stereotypes: live in the US in quaint communities in the midst of large cities and cling to "outworn" alien customs; are timid and soft-spoken, the model minority; excessively obedient; passive, docile, smiling, calm, peaceful; sinister, sly, evil, cunning, cruel; place little value on human life; have succeeded by working hard and not rocking the boat; are inscrutable; are very intelligent. All look alike and have little cultural differences — Korean, Vietnamese, Filipino, Chinese, Japanese, etc.

Suggested Activities

1. See activities in the beginning of the multicultural unit under Lesson 2 — STEREOTYPES.
2. PERCEPTIONS OF JAPANESE PEOPLE:

   In order to identify some of the students' current attitudes about Japanese people, to identify sources of these attitudes, and to provide a basis for the students' later critiquing of their attitudes, use **Student Worksheet#5** entitled **MY PERCEPTIONS OF JAPANESE PEOPLE**. Pass out the worksheet to the students. Ask them to fill it out. After they have filled out their own sheets, record their answers on pieces of newsprint or on a blackboard. This is a way of their being able to see what others in the class think about Japanese people. A discussion following this should focus on the questions about the sources and the accuracy of their perceptions. The follow-up implied in "To Think About" would be a good opportunity for the students to take responsibility for doing research on different aspects of Japanese life.

   Note to the Teacher: Some sources of information on Japan:

   At the Foot of Mt. Fuji: The Life of a Japanese Child, as a film guide, this unit provides support materials and classroom activities for the film "At the Foot of Mt. Fuji" and is for upper elementary and adaptable to junior high levels. Activities are designed to introduce contemporary Japanese life to young audiences. They range from an exercise on US-Japan trade to ideas for a pen-pal exchange. The unit also includes related cultural notes for the teacher on such subjects as education and family life. ($2.00).

   Growing Up Japanese — activities and supporting materials centered on the film "Growing Up Japanese", designed to introduce contemporary Japan in a comparative way. Teacher's guide available ($1.00).

   These and many other excellent materials are available from Teaching Japan in the Schools, Room 200, Lou Henry Hoover Bldg., Stanford University, Stanford, CA 94305.
3. IMPRESSIONS OF JAPANESE WOMEN:

   In order to help students identify some of their current perceptions of Japanese women, and to identify the sources of these impressions, have students fill out **Student Worksheet #6, IMAGES OF JAPANESE WOMEN.** (You may want to delete part A, unless the concepts are ones you feel the students already have some knowledge of). Have students discuss their answers to Part B in small groups. Ask them to collate their answers. If there is disagreement, see if they can reach a consensus (e.g. on question #3 the group would see if they could agree on one or two similarities). Then have the small groups report to the whole. Either have one person act as a class recorder, or put the answers on newsprint in the front of the class. Then collate as a whole class the answers to section C. At the end of the process, you should have an idea as a class about the source of most of your impressions of Japanese women. Then discuss as a class the answers to Part D. If many of the students are not too sure about their perceptions of Japanese women, this is a good opportunity to lead into outside research.

Note: Similar worksheets on perceptions of other Asian people and other Asian Women (e.g., Chinese, Korean, Vietnameses, etc.) could be developed with simple adaptations.

Goal 2: To suggest quidelines for critiquing instructional materials that deal with Asian Americans.

Teacher Background

The following guidelines have been excerpted from GUIDELINES FOR SELECTING BIAS-FREE TEXTBOOKS AND STORYBOOKS (pp. 50-52) by the Council on Interracial Books for Children and reprinted with their permission. These guidelines are also developed fully in the Council's book.

ASIAN AMERICANS

I. Characterization

Is the Asian American experience interpreted as a "success" story, giving the false impression that Asian Americans have overcome the oppression against them by hard work and by passively turning the other cheek? Is such behavior represented as a "model" for other groups of people of color to emulate?

II. Language and Terminology

Are speech patterns parodied? Is there the "Confucius-say" stilted speech syndrome? Do characters speak in hyperbolized eloquence with confused "r's" and "l's" ("rots of ruck", "flied lice", honorable sir")?

III. Historical Accuracy

If historical reasons for Asian emigration are presented, do they include the active recruitment of Asians by US business interests and of the particular harsh conditions in the homelands which led to the emigration? Or are young readers led to believe that Asians came to the United States simply to get rich quickly?

IV. Cultural Authenticity

Is the full range of a particular culture depicted, or is it trivialized and exoticized by dwelling solely on the Chinese New Year, on the Japanese Obon Festival, or on any one particular part of a complex cultural whole?

V. Illustrations

Are differences in facial structure between Asian American individuals and Asian American nationalities depicted? Or are all Asian Americans made to look alike?

Suggested Activities

See Activities under "Focus: African Americans Section II.

Goal 3: To outline some basic principles that need to be addressed when studying Asian Americans.

Teacher Background

SOME BASIC PRINCIPLES

1. Asian Americans have been long-time victims of racism in the U.S.
2. Chinese Americans have a long history of resistance to oppression.
3. Chinese Americans and Japanese Americans suffered from a curtailment of immigration.
4. Asian culture and tradition should not be evaluated by applying Western standards.

5. Asian Americans have a wide variety of cultural traditions, political and religious philosophies and histories. They need to be treated with respect for their individual heritages. (e.g. Laotian, Japanese, Chinese, Korean, Vietnamese, Filipino, Burmese, Indian, etc.)
6. Our "Baker's Dozen"—thirteen specific Asian Americans that students should "meet" in school are the following: Daniel K. Inouye, Maxine Hong Kingston, Yoshiko Uchida, Laurence Yep, Patsy Mink, Kyung-Wha Chung, Jade Snow Wong, Connie Young Yu, Wing Luke, Isamu Noguchi, George Shimer, Sen. Katayama, Connie Chung.

   NOTE: Again, this list is not meant to suggest that these are the only Asian American people whom the students should be studying. These are but a beginning.

Suggested Activities

1. Have students do research on the thirteen people listed above.
2. Laurence Yep, mentioned above, is an excellent author of young people's literature. One of his books **Child of the Owl** gives a compelling look at San Francisco's Chinatown, through the eyes of a young girl. This would be a good book for a report, and possibly for some art projects that could flow from it, particularly around the symbol of the owl.

Goal 5: To suggest some helpful resources.

RESOURCES FOR TEACHERS

GROUPS/PUBLISHING CENTERS

1. THE CENTER FOR TEACHING ABOUT CHINA, U.S.-China Peoples Friendship Association, 306 West 38 Street, Room 603, New York, NY 10018. One of the projects of this group is to provide curriculum aids for teachers to assist them in providing accurate information about China and Chinese people.
2. **JACP INCORPORATED** (JAPANESE AMERICAN CURRICULUM PROJECT), 234 Main St., San Mateo, CA 94401. This center's catalog is filled with descriptions of an extremely wide variety of books, journals, dolls, etc. for a number of Asian American people.

WRITTEN RESOURCES

1. **ASIAN CINEVISION,** 32 East Broadway, New York, NY 10002. This periodical called **CineVue** provides reviews of films and videos that deal with Asian and Asian American issues.
2. **BRIDGE** (AN ASIAN AMERICAN PERSPECTIVE), 2500 Hamilton Blvd., So. Plainfield, NJ 07080. This magazine is a good periodical resource for students.
3. **CHINESE AMERICAN PORTRAITS: PERSONAL HISTORIES, 1828-1988.** Ruthanne Lum McCunn. Chronicle Books, 1988. This is a fascinating book, readable by senior-high students, that deals with the largely unknown history of Chinese in this country since 1828. The stories themselves are good "stereotype busters."

AUDIO VISUAL RESOURCES;

COME SEE THE PARADISE is a compelling video which tells the story of the Japanese relocation camps during World War II.

FOCUS: HISPANICS/LATINOS

Goals for this focus section:

1. To examine common cultural stereotypes of Hispanics.
2. To suggest guidelines for critiquing instructional materials that deal with Hispanics.
3. To outline some basic principles that need to be addressed when studying Hispanics.
4. To outline several examples of specific classroom activities geared toward building positive images of Hispanics.
5. To suggest some helpful resources.

Goal 1: To examine common cultural stereotypes of Hispanics.

Teacher Background

The following is a list of stereotypes commonly believed about Hispanics. (We use the term "Hispanic" in a generic sense to include people who are native to Latin American countries and citizens of the US who are of Latin American descent. The term Latino may also be used, although it is masculine in gender, and Hispanic is neutral).

Common Stereotypes

All Hispanics: are dirty, greasy people; are ignorant and lazy; have cultures that are inferior to that of Anglos (they are culturally deprived); cannot speak good English (they speak with a heavy accent and frequently lapse into Spanish); are present-oriented rather than future-oriented; have large families; are very traditional Catholics; are poor, have no concept of time, are always late. Mexicans and Chicanos (Mexican-American): are happy-go-lucky; do farm labor or some kind of manual labor; are sly (bandito image); try to cheat you; drink too much; were born in Mexico; are migrants. Puerto Ricans: are school drop-outs; are gang members; carry knives and are known for violence.

Suggested Activities

1. See Activities in the beginning of the Multicultural unit under Section III — STEREOTYPES.
2. "WHAT DO YOU THINK?"

   In order to have students identify some of their current perceptions of Latin America and Latin Americans, have the students fill out **Student Worksheet #7.** Compile and record the results. A suggested way to do that is to duplicate the worksheet on newsprint or a blackboard, then take one item at a time. Ask for a show of hands and record the results. For example: "Latin America is primitive...civilized." So, on the board or the newsprint you might circle #5. At the end of the circling of the numbers, you would write some descriptive terms, e.g. "somewhat civilized," "extremely poor", "a little more democratic than dictatorships," etc. Ask the students at the end or in the next class period the following questions:

   1. Do the results show that the class as a whole has positive or negative perceptions of Latin America and Latin Americans?
   2. How do your own personal perceptions compare to the class as a whole?
   3. Have you ever met a Latin American? If not, where did you get your ideas about Latin America and Latin Americans?
   4. Do you feel comfortable with what you know about Latin America? How could we as a class learn more?

   This activity is adapted from Teaching About Diversity: Latin America, Center for Teaching International Relations, School of Education, University of Denver, Denver, CO 80208 (May 1978).

3. José's Story

To encourage students to think critically and identify causes as related to everyday experiences in the life of one child, use **Student Worksheet #8, "JOSÉ".**

Directions: Have the students read José's Story and answer the discussion questions that follow, either in small groups or as one large classroom group.

One follow-up to this discussion might be to check the social studies books and see how much attention is given to Mexico and to other Latin American nations.

Goal 2: To suggest guidelines for critiquing instructional materials that deal with Hispanics.

Teacher Background

The following guidelines have been excerpted from GUIDELINES FOR SELECTING BIAS-FREE TEXTBOOKS AND STORYBOOKS (pp., 53-55) by the Council on Interracial Books for Children and reprinted with their permission. These guidelines are also developed fully in the Council's book.

LATINOS OR HISPANIC AMERICANS

I. Characterization

Are problems resolved by the Chicanos, Puerto Ricans, or other Latino characters? Or are problems cleared up by the benevolent intervention of a kind White/Anglo person?

II. Language and Terminology

Is Spanish regarded as equally prestigious and legitimate as English?

III. Historical Accuracy

If the story identifies Mexican, Mexican American, Puerto Rican, or other Latino heroes, are they selected because they supported US interests? (Many Latinos who are labelled "zealots" or "bandits" by Anglos are considered heroes by their own people).

IV. Cultural Authenticity

Are cultural factors communicated, such as a strong sense of family relationships, sense of honor, respect for elders, responsibility for communal welfare?

V. Illustrations

Is the racial diversity of Latinos depicted? (Latinos evolve from direct or mixed European, African, and Native "Indian" people. Skin tone, therefore, varies from what is called "white", to what is called "black". Hair color, hair texture, and facial structure also have numerous variations. Eye color is not always brown).

Suggested Activities

See Activities under "Focus: African Americans, Section II.

Goal 3: To outline some basic principles that need to be addressed when studying Hispanics.

Goal 4: To outline several examples of specific classroom activities geared toward building positive images of Hispanics.

SOME BASIC PRINCIPLES

1. The diversity of Hispanic cultures needs to be depicted.
2. The war against Mexico in the 1840's should be seen in the light of US expansionism in that period.
3. The legacy of the oppression of Chicano people as well as their resistance to this oppression should be presented.
4. The fact that most Hispanic people live in cities today should be evidenced.
5. Students should know that Puerto Ricans have a long history of striving for independence.
6. Our Baker's Dozen: thirteen specific Hispanic people whom students could "meet" in school : César Chávez, Dolores Huerta, Pedro Albizer Campos, Lola Rodriguez de Tió, Rudolfo "Corky" González, Mariana Bracetti, José Martí, Alicia Alonzo, Luis Muñoz Marín, Baldemar Velasquez, Henry Cisneros, Rigoberta Menchú, and Edward James Olmos.

Suggested Activities

1. Students could research the people mentioned above.
2. The video, **Wrath of Grapes,** is a very strong presentation of some of the issues faced by Hispanics who are farmworkers. It is done in a very interesting style and could produce good discussion. Available from El Taller Grafico, P.O. Box 62, Keene, CA 93531.
3. The popular video, **Stand and Deliver,** is a powerful statement about prejudice and stereotyping with regard to Hispanics in an urban culture. Very interesting for high school students.

Goal 5: To suggest some helpful resources.

RESOURCES FOR TEACHERS

GROUPS/PUBLISHING CENTERS

1. ARTS, Inc., 32 Market., New York, NY 10002, Chinese and Spanish folk song books, calendars, cassettes, and books. Write for catalog
2. THE MEXICAN AMERICAN LEGAL DEFENSE AND EDUCATIONAL FUND (634 South Spring Street, 11th Floor, Los Angeles, CA 90014) is a source of statistical information on Mexican American people in the U.S.
3. NATIONAL ASSOCIATION OF HISPANIC JOURNALISTS, National Press Building, Suite 634, Washington, DC 20045. This group is a resource, especially on issues dealing with the media.

WRITTEN RESOURCES

1. **450 YEARS OF CHICANO HISTORY**. (Chicano Communications Center, Box 6086, Albuquerque, NM 87107) This is suitable for 6th grade and up, and covers Chicano history from before Spanish conquest of Mexico up to the present.
2. **HISPANIC.** (Hispanic Publishing Co., 111 Massachusetts Ave. NW, Rm. 410, Washington, DC 20001. This magazine is a popular magazine, but it does have some serious articles. It would be a good magazine to have on a subscription basis in the school library.
3. **MEXICAN AMERICANS AND THE MASS MEDIA.** (Greenburg, Burgoon and Korzenny. Ablex Publishing Corp. 355 Chestnut St., Norwood, NJ 07648) This book places the relationship of Mexican Americans to the media within its larger context of America's fastest-growing racial groups.

Student Worksheet #1

STEREOTYPE WORKSHEET

I. Utilizing the lists of stereotypes:

A. Identify with an (x) all of the stereotypes on the list that you have believed in the past, but no longer believe today.

B. Identify with a check (✓) all the stereotypes that you now believe, or are unsure about.

II. Look at those items marked as something you believed in the past, but no longer believe today (e.g., Africans are cannibals). Then answer these questions:

A. What caused my original attitude? For example:

1. television
2. comic books
3.

B. What caused me to change my attitude? For example:

1. meeting an African person
2. travel
3.

Discuss your answers with one other person and then with the entire group or class.

III. Discuss the following questions:

A. Are there common sources for stereotyped attitudes once held by class members? (Post these).

B. Are there common ways in which these attitudes have changed? (Post these).

C. After discussing the two previous questions, devise strategies about how to change our own attitudes or those of others.

IV. Look at the attitudes that you now believe. Answer these questions:

A. What factors make me think this may be true?

B. Are there any factors that make me doubt that it's true?

C. What information do I need to know?

D. Where can I obtain this information?

Discuss your answers with one other person in the class, and then with the class as a whole.

Student Worksheet #2

CRITIQUING YOUNG PEOPLE'S BOOKS

1. Check the visuals
   a. How many of the pictures are of people of color?
   b. Are there pictures of people of color helping Whites?
   c. Do any of the visuals reflect stereotypes?

2. Check the language
   a. Do the words themselves reinforce stereotypes and build negative images of people? (e.g., "savage," " hordes of Indians", "inscrutable Chinese").
   b. Do the characters' names reflect a variety of racial/cultural backgrounds? (e.g., Ms. Gonzalez, Mr. Ogura, Ms. Ortiz, Mr. Walkingstick, Ms. Kaminski, etc.)

3. Check the lifestyles portrayed
   a. Are the lifestyles of people of color portrayed only in a very narrow scope (e.g., African Americans and Puerto Ricans living in poverty, Native Americans dealing with alcoholism, Chicanos as migrant laborers, etc.)?
   b. Are there lifestyles presented which would act as counterforces to stereotypes, e.g., African American families with two parents, strong Asian women who are neither "China dolls" nor "sexy dragon-ladies", African people who have advanced artistic and intellectual capabilities, etc.?
   c. Are the lifestyles and situations of people of color presented as inferior to Whites?

4. Check the heroes and other role models
   a. Are people shown who have worked and are working for the rights of their own racial group? (e.g., Paul Robeson, César Chávez, Julius Nyerere, Patsy Mink, Mahatma Gandhi, etc.)
   b. Are people of color shown in positions of authority?

5. Look at the relationships between people
   a. Do the people of color function mainly in roles that put them in a position of inferiority with regard to Whites?
   b. Are people from different racial/cultural groups shown working together toward common goals?

6. Consider institutional racism
   a. Is there any indication in the book of the problems that people of color face in this society?
   b. Does the story tend to "blame the victim"; in other words, does it leave the reader with the impression that victims of racism can get out from under oppressive situations if only they work hard enough?
   c. Is there any indication that solutions to racism demand more than individual good will, that structures must change?

(Adapted from Council on Interracial Books for Children, "10 Quick Ways to Analyze Children's Books for Racism and Sexism", reprinted with their permission)

Student Worksheet #3

FOR MY PEOPLE

by Margaret Walker

For my people everywhere singing their slave songs repeatedly: their dirges and their ditties and their blues and jubilees, praying their prayers nightly to an unknown god, bending their knees humbly to an unseen power;

For my people lending their strength to the years, to the gone years and the now years and the maybe years, washing, ironing, cooking, scrubbing, sewing, mending, hoeing, plowing, digging, planting, pruning, patching, dragging along never gaining, never reaping, never knowing and never understanding;

For my playmates in the clay and dust and sand of Alabama backyards playing baptizing and preaching and doctor and jail and soldier and school and mama and cooking and playhouse and concert and store and hair and Miss Choomby and company;

For the cramped bewildered years we went to school to learn to know the reasons why and the answers to and the people who and the places where and the days when, in memory of the bitter hours when we discovered we were Black and poor and small and different and nobody cared and nobody wondered and nobody understood;

For the boys and girls who grew in spite of these things to be man and woman, to laugh and dance and sing and play and drink their wine and religion and success, to marry their playmates and bear children and then die of consumption and anemia and lynching.

For my people thronging 47th Street in Chicago and Lenox Avenue in New York and Rampart Street in New Orleans, lost, disinherited, dispossessed and happy people filling the cabarets and taverns and other people's pockets needing bread and shoes and milk and land and money and something — something all our own;

For my people walking blindly spreading joy, losing time being lazy, sleeping when hungry, shouting when burdened, drinking when hopeless, tied and shackled and tangled among ourselves by the unseen creatures who tower over us omnisciently and laugh;

For my people blundering and groping and floundering in the dark of churches and schools and clubs and societies, associations and councils and committees and conventions, distressed and disturbed and deceived and devoured by money-hungry glory-craving leeches, preyed on by facile force of state and fad and novelty, by false prophet and holy believer;

For my people standing staring trying to fashion a better way from confusion, from hypocrisy and misunderstanding, trying to fashion a world that will hold all people, all the faces, all the Adams and Eves and their countless generations;

Let a new earth rise. Let another world be born. Let a bloody peace be written in the sky. Let a second generation full of courage issue forth; let a people loving freedom come to growth. Let a beauty full of healing and a strength of final clenching be the pulsing in our spirits and our blood. Let the martial songs be written, let the dirges disappear.

From FOR MY PEOPLE, by Margaret Walker, Copyright 1942 by Yale University Press. Reprinted by permission of the author and the publisher

Margaret Walker (1915-) was born in Birmingham, Alabama. She received a B.A. and an M.A.from Northwestern University and a Ph.D. from the University of Iowa. She has taught English at various colleges and in 1944 received a Rosenwald Fellowship for Creative Writing. Her poem "For My People" won first prize in a Yale University poetry competition. Jubilee (1966), a novel written from the point of view of a slave, won a Houghton Mifflin Fellowship and has been translated into French, Greek, and Swedish.

Student Worksheet #4

DON'T DEGRADE US

CLYDE BELLECOURT

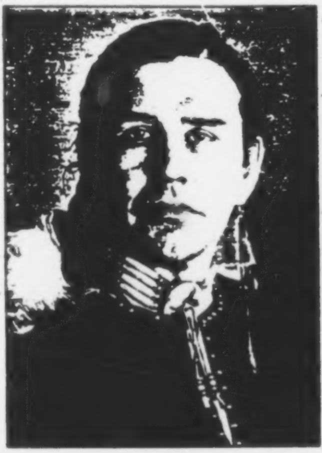
(On December 20, 1991 the American Indian Movement and the International Indian Treaty Council sent an open letter to Paul Tagliabue, Commissioner of the National Football League, Fay Vincent, Commissioner of Baseball, and all professional and amateur sports franchises and teams. Copies were sent to some three dozen labor, civil rights, government, and business leaders. Following is a portion of that letter.)

The efforts by Indian people to cleanse organized sports—within Major League Baseball, the National Football League and professional hockey, as well as high school and university athletic programs—has been ongoing for years.

Our struggle is not determined by which team wins a pennant, or for that matter, who plays in a World Series or a Super Bowl. However, as the Atlanta baseball team was able to come from behind like the Minnesota Twins, it gave us the opportunity to put this issue of racism in sports into the national and international arena of public opinion in a way that Indian people are clearly the winners. We have received hundreds of calls and letters, both national and international, in support of our efforts to change demeaning names (i.e., Washington Redskins), mascots, symbols, and stereotyping by sports teams and athletic programs.

The use of Indian names, logos, mascots, regalia, and themes in sports is demeaning and degrading to our culture and spiritual customs and traditions. The fact that various professional baseball, football, and hockey franchises as well as amateur, university, college and high school programs, use Indian names causes many spectators to act in ways that trivialize our culture and spiritual way of life and belittle us as a people.

The Head Dress of Eagle Feathers was and continues to be reserved for our most revered and respected Chiefs and Spiritual Leaders. The feathers are earned through a lifetime of service to the people. Markings on the face are a part of our most sacred ceremonies, such as a young man or woman entering adulthood, a wedding ceremony, and that time in life when one is taken back into the bosom of Mother Earth and enters into the spirit world.



"The drum beating, cheap Hollywood chants, chicken feathers, war paint, and tomahawk chops insult our true culture."

Clyde H. Bellecourt

The drum is said to be the heartbeat of our nations and peoples. Our songs are either prayer songs or honor songs. All of these traditions continue to be practiced after thousands of years. As such, these traditions and ceremonies are deeply respected and revered by our Indian peoples.

The tomahawk was first used as a tool as one would use a hammer. Of course it was also used as a defensive weapon when we were forced to defend our territories and people against the encroachment of America's first "boat people."

The drum beating, cheap Hollywood chants, chicken feathers, war paint, and the tomahawk chop by sports fan cheapens and insults our true culture. It is an embarrassment to most Indian people, and we find that it is likewise embarrassing to the American people in general.

As the Atlanta baseball team's Chief Noc-A-Homa has been eliminated, Homer Brave must also go. As Little Red at the University of Oklahoma and the Indian mascots at Dartmouth, Stanford, and other university programs have become a thing of the past, and as hundreds of high school programs have changed their team names, it is time that we rid ourselves of Chief Illiniwek at the University of Illinois and similar mascots in both university and high school athletic programs. It is definitely time for professional football, hockey, and America's favorite pastime, baseball, to cleanse themselves of racism.

It is past time that the Washington and Kansas City football franchises change their names, a point that we want to especially stress as the NFL season draws to a close.

We request a meeting with the owners and management of the Washington and Kansas City football franchises, and Commissioner of Football Paul Tagliabue, so that we can discuss these important issues. It is our sincere desire that we may be able to develop a strategy to come up with some alternatives that best represent the respective cultures of Washington and Kansas City.

Me-Gwetch (Thank You)

Clyde Bellecourt, National Director of the American Indian Movement, and Russell Means, President of the International Indian Treaty Council, are asking "all people of goodwill to support our just cause in this Quincentennial Year of Columbus." They were among the 3,000 Native Americans and their supporters who demonstrated at the Superbowl on Jan. 26. AIM represents and defends the spiritual, cultural, political, and treaty rights of indiganous peoples in North, Central and South America. The IITC is a non-governmental organization within the United Nations, and the international, diplomatic and political arm of AIM.

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Student Worksheet #5

A CELEBRATION OF KWANZAA

by
Hazel Harrison

The festival of Kwanzaa was created and shaped by Dr. Maulana Ron Karenga, a Professor of Black Studies at California State University of Los Angeles and Long Beach. This festival consists of a gathering of families and friends who share stories, music, food, and symbolic rather than expensive gifts to celebrate the blessings of the Creator and each other.

Kwanzaa, which means "First Fruits," is celebrated from December 26 through January 1 to coincide with the harvest celebration in Africa. Kwanzaa is not a religious celebration and is not intended to take the place of Christmas. It is a uniquely African-American ritual celebration of identity, purpose and direction.

Kwanzaa has its traditional symbols:

MKEKA — a straw mat placed on the floor or a low table. It is the foundation; all other items are placed on it.

KINARA — a candleholder for the seven candles which symbolize the Seven African Unity Principles, Nguzo Saba.

KIKOMBE — this cup symbolizes unity, Umoja, and is used to pour a libation in memory of the spirits of our ancestors who join us.

MINHINDI — these ears of corn represent our children, our seed, our future, our hope. They are placed near the kinara.

ZAWADI — gifts made by members of the family as tokens of love and friendship and concern for one another.

MISHUMAA — candles which are placed into the kinara

The richness of Kwanzaa is in each day celebrating one of the Nguzo Saba, the Seven African Unity Principles. By calling to mind these values we challenge, reinforce and re-commit ourselves to living out these values in our daily lives. The Nguzo Saba are:

UMOJA — unity; to reflect on our African past and how we might become more unified spiritually, socially and mentally as a family, community, nation and race.

KUJICHAGULIA — self-determination; to define, name and create ourselves and a better world for ourselves instead of being spoken for by others.

UJIMA — collective work and responsibility; to build and maintain our community; to make the problems of our sisters and brothers our own and solve them together.

UJAMAA — cooperative economics; to build and maintain our own stores and other businesses and to share the profits earned from them. This is a good time for the whole family to participate in the family finances, deciding together how much to spend and on what. Trying to find a job for a family can also be a consciousness raiser.

NIA — purpose; to make our collective purpose the building or our families and communities in order to restore our people to their traditional greatness.

KUUMBA — creativity; to apply our creative talents, to leave our communities more beautiful than when we inherited them, to find ways to heal and nourish the African-American nation.

IMANI — faith; to believe with all our hearts in our God, our parents, our teachers, our leaders, our people, and the righteousness and victory in our struggles.

Kwanzaa is not just a week of celebration, but a time of reflection on our spiritual and social value system. We do not have the sense of Kwanzaa being mythical, or a mystique that is over and above us. KWANZAA IS US.

Hazel Harrison is the director of the St. Charles Lwanga Center in St. Louis.

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Student Worksheet #6

MY PERCEPTIONS OF JAPANESE PEOPLE

Complete the following survey of your perceptions:

1. When I think of Japanese people, I think of ______________________________
____
2. If I went to Japan, I would expect to see ______________________________
____
3. Three adjectives to describe Japanese people are:
   1. ____________________
   2. ____________________
   3. ____________________
4. The greatest similarity between U.S. people and Japanese people is:
____
____
5. The greatest difference between U.S. people and Japanese people is:
____
____

Source of My Perceptions

Rate the following information sources as strong, moderate, or weak influences on your perceptions of Japanese people. For example, if you feel that what you learn in school is a strong influence on your perceptions, write "strong" next to "school" below.

Books ______________
Magazines ______________
Newspapers ______________
Television ______________
Movies ______________
Radio ______________
Home ______________
School ______________
Friends ______________
OTHER (specify) ______________________________

How Accurate Are my Perceptions?

Now rate how strongly you feel that your perceptions of Japanese people are correct by circling one of the points below. For example, if you are sure your perceptions are accurate, circle "completely sure".

completely sure   moderately sure   not so sure   completely unsure

To Think About

How could you become more sure of your perceptions? How (on the basis of what information or experience) might your answers to the survey be changed?

*Adapted from Through Japanese Eyes, Volume I (Lesson Plans).

Student Worksheet #7

IMAGES OF JAPANESE WOMEN

A. Clarification of Image

In order to clarify your present image of Japanese women, complete the following:

1. When I think of Japanese women, the first thing that comes to mind is ______________________
____

2. If I went to Japan, I would expect to see Japanese women (activity) ______________________
____

3. The greatest similarity between U.S. and Japanese women is ______________________
____

4. The greatest difference between U.S. and Japanese women is ______________________
____

5. Imagine that you live in Japanese society. Would you like to be a Japanese woman? Why or why not?
____
____

B. Evaluating Our Attitudes — What Is the Source of Our Images?

For the general picture painted in Section A (Images of Japanese Women), indicate the source or sources of your information by writing strong, moderate, weak, or none under the appropriate column. For example, if you feel your information came mostly from what your parents have said about Japanese women, write "strong" after the heading "home". If this has had no influence on your impression write "none" under the same heading. Do this for all possible sources listed below.

Books ______________
Newspapers ______________
U.S. Friends ______________
Radio ______________
TV ______________
Movies ______________
Japanese Friends ______________
School ______________
Home ______________
Magazines ______________
Travel ______________

C. Commitment to Images

Again referring to section A (Images of Japanese Women), indicate the degree to which you are sure that your images are correct by circling the appropriate degree of commitment to accuracy of images on the scale below. For example, if you believe your images completely correspond to reality and are totally correct, circle "strong"; if you are totally unsure of the accuracy of your impressions of Japanese women, circle "none".

STRONG MODERATE WEAK NONE

*Adapted from Through Japanese Eyes (Lesson Plans by Leon E. Clark and Jack Strauss). New York: Holt, Rinehart, and Winston, 1974.

Student Worksheet #8

JOSÉ

My name is José. I am in the fourth grade and I like school. At least I like learning about geography and history and all that. But in school, everybody pronounces my name wrong. That makes me feel like I am nobody. Sometimes the other boys tease me and call me Josie. That's OK sometimes cause then I just pretend that their names are Roberta or Timona and we have fun. But how do you tell other people how to say your name right?

When we studied geography, I told the class that my grandparents and great-grandparents came from Cuernavaca, Mexico. But we won't study that area because the teacher says we need to spend time on the important geographical centers of the world.

My dad had told me a lot about the wars the US had with Mexico over land, so when I got my new history book, I looked right away for stories of Mexico. Mexico wasn't listed in the index, so I read right through the whole book (with some help from my sister). You know what? Mexico, the word, my country of Mexico, was never mentioned!

Last week my mother had an appointment with my teacher. My teacher told my mother that she should not speak so much Spanish at home — it wasn't good for her children. She said we must learn English. Mother felt bad. What is wrong with speaking Spanish?

I'm a little anxious about my family, too. Last year my Uncle Fernando came up into the United States. He hoped to find a good job like my dad. But he has really had trouble finding a job. He doesn't speak English, so he can't read the forms that the companies give him or fill them out. Sometimes I help him with that. Another thing — one night the TV news said something about "cracking down on illegal aliens". I asked my dad what did that mean? It sounded like something from outer space. Dad looked worried and right away called Uncle Fernando.

What's wrong with my family? What's wrong with me?

Questions

1. How does José feel?

2. Is somebody responsible? Who?

3. Do you think that the school system treats everyone the same way?

4. If you were a friend of José's, what could you do?

*From TRY THIS: FAMILY ADVENTURES TOWARD SHALOM, *pp. 35-36*

Student Worksheet #9

Directions:

You are deciding the terms that you associate with Latin America and Latin Americans. Circle the number (l, 2, 3, 4, 5, 6, 7) which most closely related Latin America or Latin Americans to the two words on the scale. For example, on the first scale, decide whether you think Latin America is:

1. extremely primitive
2. primitive
3. somewhat primitive
4. can't decide; some of each
5. somewhat civilized
6. civilized
7. extremely civilized

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LATIN AMERICA IS:

primitive	1	2	3	4	5	6	7	civilized
jungle	1	2	3	4	5	6	7	non-jungle
mysterious	1	2	3	4	5	6	7	familiar
cities	1	2	3	4	5	6	7	countryside
hot	1	2	3	4	5	6	7	cold
factories	1	2	3	4	5	6	7	farms
wet	1	2	3	4	5	6	7	dry
pretty	1	2	3	4	5	6	7	not pretty
peaceful	1	2	3	4	5	6	7	war-like
democratic	1	2	3	4	5	6	7	dictatorship
pro-United States	1	2	3	4	5	6	7	anti-United States
mountainous	1	2	3	4	5	6	7	non-mountainous
rich	1	2	3	4	5	6	7	poor
desert	1	2	3	4	5	6	7	non-desert

LATIN AMERICANS ARE:

religious	1	2	3	4	5	6	7	non-religious
rich	1	2	3	4	5	6	7	poor
primitive	1	2	3	4	5	6	7	civilized
Indian	1	2	3	4	5	6	7	non-Indian
good	1	2	3	4	5	6	7	bad
cruel	1	2	3	4	5	6	7	kind
happy	1	2	3	4	5	6	7	sad
peaceful	1	2	3	4	5	6	7	war-like
speak Spanish	1	2	3	4	5	6	7	don't speak Spanish
strong	1	2	3	4	5	6	7	weak
dishonest	1	2	3	4	5	6	7	honest
proud	1	2	3	4	5	6	7	humble
mysterious	1	2	3	4	5	6	7	familiar
powerful	1	2	3	4	5	6	7	powerless
cowardly	1	2	3	4	5	6	7	brave
rural	1	2	3	4	5	6	7	urban
lazy	1	2	3	4	5	6	7	industrious
educated	1	2	3	4	5	6	7	uneducated
untrustworthy	1	2	3	4	5	6	7	trustworthy
cooperative	1	2	3	4	5	6	7	uncooperative
traditional	1	2	3	4	5	6	7	progressive

RESOURCES FOR TEACHERS

Note: In addition to the resources listed within each one of the focus sections, the following are some general multicultural resources that cover a number of different groups.

GROUPS/PUBLISHING CENTERS

1. CHILDREN'S BOOK PRESS. 1461 Ninth Avenue, San Francisco, CA 94122. Even though most of these materials are for younger children, their catalogue itself is a multicultural experience and the books are wonderful avenues for understanding the culture of other peoples. Some are available in Spanish.
2. LEARN ME BOOKS. 175 Ash, St. Paul MN 55126. The catalog from this center describes many multicultural offerings.
3. SPICE (STANFORD PROGRAM ON INTERNATIONAL AND CROSS-CULTURAL EDUCATION), Littlefield Center, Room 14, 300 Lasuen Street, Stanford University, Stanford, CA 94305-5013. This program offers interdisciplinary, cross-cultural curriculum units for elementary and secondary students featuring many international areas as well as focusing on the many cultures within the U.S. There is more description in their catalog. These are important resources for the classroom.
4. UNIVERSITY OF CALIFORNIA EXTENSION MEDIA CENTER. 2176 Shattuck Avenue, Berkeley, CA 94704. Their film ad video catalog includes a strong multicultural section.
5. WINSTON-DEREK DISTRIBUTORS INC. P.O. Box 90883, Nashville, TN 37209-0883. This publisher puts out innumerable resources for all ages on African and African American history and culture. They are a wonderful source of materials.

WRITTEN RESOURCES

1. **MEDIA AND VALUES.** Media Action Research Center 1962 South Shenandoah, Los Angeles, CA 90034. The Winter, 1987, and Spring,1988, issues of this quarterly dealt with multicultural issues—"Cracking the Color Code: Minorities in Media," and "Ethnic Diversity: Challenging the Media." They are both interesting resources for high school students, and contain listings of further resources.
2. **TEACHING TOLERANCE** is a magazine published two times a year by the Southern Poverty Law Center. (400 Washington Ave., Montgomery, AL 36104). It is an excellent resource with specific classroom suggestions and is free of charge.
2. **THINKING AND RETHINKING U. S. HISTORY.** Council on Interracial Books for Children, 1841 Broadway, New York NY 10023, 1989. This is an exciting educational resource for social studies teachers. It assists teachers and students in identifying bias in history texts, supplying missing information and countering distortions. Contains a lot of very interesting information about the history of peoples of color and women in the United States.

POVERTY IN THE UNITED STATES

GOALS

- To examine personal feelings about poverty.
- To grow in an understanding of the causes and concrete manifestations of poverty in the real lives of people.
- To explore myths about poverty and the welfare system.
- To provide suggested strategies for action.

Lesson I. FEELINGS ABOUT POVERTY

GOAL: To examine personal feelings about poverty.

Teacher Background

Many attitudes and feelings about poverty are based on vague generalizations heard since childhood, on absolute nonexposure to people who live in poverty and/or on outright stereotypical and prejudicial thinking. It is important to get the attitudes of the students "out on the table" in order for them to begin to examine their thoughts and feelings and to begin the process of change.

Suggested Activities

1. "Fish Bowl"

   Divide the class into two groups, half go into the center of a circle with the rest of the group circled around. The outer circle listens but does not speak during the inner circle discussion. At the end of the time period, stop the discussion of the inner circle and let the entire group respond. This draws on already existent knowledge, feelings, brings these to the surface and enables each person and the group as a whole to see where they are. Some statements which might be used for the inner circle discussion:

   - "Look what she's getting with food stamps; why, she's eating better than we do!"
   - "What can you expect from people on welfare? If they'd only get out and work!"
   - "I pay my taxes and work hard. What does anybody do for me?"
   - "Why work when you can live it up on welfare?"

2. Reaction Statement

   Write a provocative statement or flash or post a picture in front of the group. After time has been given to think about the stimulus, ask anyone to step to the front, and react in any way they choose for one minute. The other persons may not react in any way to this personal statement, although all may be encouraged to present their own reaction to the initial stimulus. Sample stimuli might be:

   - "No one has the right to eat unless they work."
   - "Women on welfare ought to be sterilized."
   - "Payment must be made before the doctor will see you."
   - Pictures of a section of a street in the inner city, homes of tenant farmers/migrant workers, people in various stressful situations; low-income women with several children gathered around them.

3. Value Game

   Designate four areas as "strongly agree", "mildly agree", "strongly disagree", and "mildly disagree". Have participants place themselves in the area of their choice as you read through the following scenarios. There should be a number of cases to judge; they should be read through rapidly. Discussion following the game is vital. Some sample cases might be:

   - The city needs 17,000 housing units for low-income people. The City Housing Authority announces plans to construct an apartment building for 2,000 low-income families in an upper income suburban area. Because of the protests of the suburban residents, the project was cancelled.

— A person living in the central city buys a new bed from one of the downtown stores. The store refuses to deliver to the area of the city where the customer lives.

— To avoid increasing personal income taxes, tax-payers voted in favor of a state lottery, proceeds from which will be used for some state services.

4. Opinion Gathering

In order to quickly survey the group, read the questions/statements and have each person show their response in this manner: approve — raise hand high; disapprove — turn thumbs down; approve somewhat — raise hand halfway; refuse to decide — fold arms. It is important in this exercise that there be a number of items to vote on and that the items be phrased in a non-judgmental way. Some samples might be:

- How many of you feel that food stamps should be used only to purchase food?
- How many of you think that hospital workers have a right to strike?
- How many of you feel it is all right for insurance companies to charge more for the same policy to persons living within the city or in certain parts of the city?
- How many of you believe it is all right for banks to refuse to make home loans to persons living in the city or certain parts of the city?

It is most helpful if the cases, examples, questions, statements, pictures, etc., are related to the local situation. The daily newspapers are a good source for what is actually happening in the area.

5. "The Poverty Game"

This is an experiential poverty simulation.

a. Supplies

A collection of magazines, a quantity of Elmer's glue, scissors, a packet of bright construction paper, an assortment of dull, faded construction paper, scrap paper, foil paper, vividly colored tissue paper, pipe cleaners, dirty yarn, soda straws, clean yarn, cigarette butts, etc. Numbered envelopes containing pieces of construction paper marked one cent, two cents, three cents, four cents, five cents, according to the needs described below.

b. Preparation

Divide your group into the following categories: citizens (the majority of your group), storekeepers, a police officer, welfare workers, a clergyperson, an organizer of the poor, a group of observers, and a game supervisor to keep the game moving.

Citizens indiscriminately receive money on this scale: in a group of ten, three have no money, two have three cents, two have six cents, one has ten cents, one has twelve cents, and one has seventeen cents. A larger group would have more wealth but a wider distribution of poverty.

For instance, in a group of twenty participants: six have no money, four have three cents, two have ten cents, four have six cents, one has twelve cents, one has fifteen cents, and one has twenty cents. The welfare workers receive half-cents to give as welfare payments and the storekeepers have money for change.

c. Plan of Action

The citizens are told they must produce a collage in twenty minutes. They are given sealed money envelopes and told that supplies are sold at various stores. At the end of the time period, every citizen must have a collage to hang on the wall.

Storekeepers sell materials the workers need. In a glue store, one dab of Elmer's glue costs one cent; in an equipment store, scissors are three cents; in a paper store, a small sheet of colored tissue paper is two cents, construction paper is three cents, and scrap materials may be any price. A junk store has such items as pictures torn from magazines, chicken feathers and wilted flowers. Storekeepers may overcharge, sell wealthy customers items on credit, sell damaged merchandise, or bargain with the customers. The poor should be mistreated. Near the end of the time limit, storekeepers can increase or reduce prices. They can send a police officer to collect an I.O.U. A citizen can be sued for not paying.

The police patrol the area. They spy on the poor and harass them. They especially watch for cheating and stealing. They rough up offenders. They ridicule poor people and side with the wealthy. They make arrests and place offenders in a "jail" for one to five minutes.

The welfare worker has a few half-cent pieces. She/he assists the poor, but requires them to fill out long forms and wait for long periods before receiving help. She/he asks personal questions like: "What will you do with your money? How much money did you get? Have you tried to get money somewhere else?" She/he gives one-quarter and one-half cent allowances.

The clergyperson gives out very little money. She/he talks about the poor people's relationship to the church and gives money only if people promise to attend church. She/he asks several rich people for money for the poor.

The supervisor is the director of the game. She/he must know who is assuming what role and who has money. She/he acts as a catalyst and is very pushy and insulting. She/he demands that the poor produce more work but is very critical of their work. She/he rejects even the finished products saying they could have been better.

The organizer of the poor attempts to unite them. She/he can organize sit-ins, demonstrations, boycotts, or whatever. She/he may achieve the goal in either a constructive or destructive way. The police are very much opposed to such activity and act accordingly.

The observers have a list of citizens and how much money each has received. They record the comments and interaction of the group for later discussion.

d. Conclusion

At the end of the game, all collages are displayed. The participants may jeer or cheer. The supervisor should ask the feelings of the participants and compare them to real life situations. A discussion about relation of powerlessness and poverty should follow. Questions like "Why would the police assume that a low-income person is cheating?" "What keeps the low-income person going?" "What makes it difficult to 'produce' for the low-income person?" "What are sources of support?"

6. Building a Picture/Story of Poverty

As a way of broadening students' awareness of poverty and making it more graphic at the beginning of their study, the following activity is adapted from "What is Poverty?", a poverty lesson plan published by the Campaign for Human Development for grades 6-8. It is reprinted with their permission.

a. Preparation

— One week before the class discussion, assign the following project: build a library of pictures which students clip from any source. Direct them to read and collect newspaper or magazine articles on poverty conditions; or write their own reports of TV or movie examples. Each should illustrate some experience of the poor. When explaining this assignment, get the students to give you examples of poverty and list the categories on the board — economic, social, etc.

— Set off a bulletin board or display area where the students can post their pictures and stories in the course of the week. Mark off areas for the various aspects of poverty.

— Direct the students to have their own folders for pictures or stories that will not fit the display area. Recommend that they also separate their examples into categories.

b. Class Discussion (one hour)

— Reporting on examples of poverty: initiate the discussion by having students point out and briefly explain the pictures of examples of poverty. Call for 1 or 2 newspaper stories of poverty conditions or circumstances. Have one student explain a TV report. Ask students prior to these readings to give a brief overview of their stories. Facilitate the reporting so that different aspects of poverty are brought to light. Listen for student understanding and attitudes that can be used to initiate the discussion questions to follow.

— Students opinions: following the reporting (15-20 minutes), ask the following questions.

- What are the signs of poverty?

- Is poverty an area that needs to be studied? Why?

- In what ways do you think you are personally affected by poverty?

- How do poverty conditions affect us?

- In what ways do you think poverty affects the US? the world?

c. Follow-up Possibilities

- Students could be asked to prepare short dramatizations of some of the poverty situations identified in their pictures/stories. You could choose those examples or situations you feel most appropriate and form small groups for each situation chosen. Have each group choose a narrator to "set the stage" and prepare the dialogue for the actors. Urge them to be brief. Provide some rehearsal time.
- Out of these situations could come group (or individual) research projects, with each group looking into their situation more systematically, especially if the situation is a local one.

Lesson II. FACTS ABOUT POVERTY

GOAL: To grow in an understanding of the causes and concrete manifestations of poverty in the real lives of people.

Teacher Background

Even though statistics may be overwhelming, some data about poverty and its relationship to racism and sexism is crucial in understanding how the system of poverty works. Also, some dialogue and critical thinking about the existence of poverty in an affluent society is important in terms of understanding the lives of poor people and the possibilities for change.

Suggested Activities

1. Have students fill out **Student Worksheet #1, POVERTY QUIZ**. Give them the answers below, and discuss the implications of the answers.

   1. (33+ million) 2. (29 million) 3. (5) 4. (2) 5. (2.5+million) 6. (10)
   7. (3) 8. (4) 9.(10,000) 10. (19)

2. Official Poverty Levels

1989 Federal Poverty Income Levels

Household Size	Annual Income	Monthly Income
1	$5,980	$498
2	$8,020	$668
3	$10,060	$838
4	$12,100	$1,008
5	$14,140	$1,178
6	$16,180	$1,348

Have students research rent, utility bills, food costs, transportation, medication and medical bills (include taxes) in order to try to budget with these incomes.

3. Food Programs

In the state of Missouri a family of four who meets the income limit guidelines (maximum of $1,009/month net income) can receive a maximum of $331 in food stamps. Have students figure out meals for the family for a week based on that amount. Have them discuss their findings. For example, how nutritious was the plan? Any room for "treat foods", etc. The chart below fills out the Missouri figures for families of various sizes. Students might want to pick the family size that matches their own, in order to make their research more meaningful.

Missouri Food Stamp Income Limits and Allotment Levels

No. of Persons in Household	Limit AFDC/SSI Monthly Income	Maximum Gross Monthly Income Limit (130% of poverty)	Maximum Net Monthly Income Limit (100% of poverty)	Maximum Coupon Allotment
1		$ 648	$ 499	$ 99
2		869	669	182
3	863	1,090	839	260
4	1,100	1,311	1,009	331
5	1,306	1,532	1,179	393
6	1,570	1,753	1,349	472
7	1,733	1,974	1,519	521
8	1,983	2,195	1,689	596

4. Children

Have students read **Student Worksheet #2, ONE DAY IN THE LIFE OF AMERICA'S CHILDREN**, and write about the implications of these statistics.

5. Legal rulings

Have students read **Student Worksheet #3, COURT UPHOLDS NY BAN ON SUBWAY BEGGARS**. Divide into groups who would be juries and ask them how they would rule if they were on a jury dealing with an infraction of this law.

6. Powerlessness of the Unemployed

Teacher Background

Jobs are the means of access to resources. Society demands that persons work if they are to earn, be clothed, etc. At the same time, jobs are not available for all, and, in fact, this is the intended policy (a 4-6% unemployment rate is considered to be "full employment"). This means that a certain percentage of persons are never intended to be a part of the workforce. This percentage figure does not take into consideration those persons who are related to the workforce only marginally — seasonal and part-time workers, etc. Many institutions within the society are job-related: unemployment insurance, pensions, retirement, social security, etc. Therefore, some persons have their access cut off for their entire lifetime because they are never able to be in the mainstream of the workforce.

a. Ask students if they know anyone who is unemployed, perhaps a relative, and have them describe the situation of that person as they know it. Have them reflect on the powerlessness of that situation — what power do unemployed people have?

b. Consider the following figures on unemployment. Have students discuss the racial implications of these figures:

Unemployment in 1991—U.S.

Total	6.7%
White	6.0%
Black	12.4%
Hispanic	9.9%

(Source: Statistical Abstract of the United States, 1992)

Lesson III. MYTHS

GOAL: To explore myths about poverty and the welfare system.

Teacher Background

Many students' attitudes about behaviors related to low-income people are based on myths that come from the media, adult attitudes and sometimes even from inaccurate representations in educational materials. It is important to bring those myths out into the open and build an accurate knowledge base about poverty and about the welfare system.

Suggested Activities

1. Ask students to write down what they think welfare is. Discuss their answers.
   - — Have students interview one or two adults about their definitions of welfare and how the persons being interviewed feel about welfare.
   - — Present this broad definition to students: "The Welfare system is a series of government programs that provide money, goods or services to individuals and families to improve their well being." Using this definition, all US citizens are on welfare. Some such programs are: Social Security, Farmers Home Administration Loans, airlines and oil companies' subsidies, home owners tax credits, unemployment compensation, schools, libraries, parks, etc.
   - — Examine this narrower definition: "The Welfare system is a series of government programs that provide money, goods, or services to low-income individuals and families to improve their well-being."
   - — Discuss the differences between the two definitions.
2. Recall any surprises for students as you discussed the "Poverty Quiz" and the food programs, especially those surprises that challenged some of their previously held attitudes about what it means to be poor.
3. Experiential Understanding through Simulations

   One excellent way of counteracting the myths that many young people and adults have about the poor and the tendency to blame the victims of poverty for their poverty is by having people climb into the shoes, as it were, of the poor—through simulations and case studies.

   Have students reflect back on the "Poverty Game"—what was it like being one of the poor? Why did the low-income players have such a hard time completing the task? In what ways did they find themselves powerless (or relatively so) in the situation? Other simulations like "Starpower" (directions for making your own kit are available from Simile II, P.O. Box 910, Del Mar, CA 92014) provide similar experiences of the powerlessness of the economically poor.

Lesson IV: POVERTY AND THE MILITARY CONNECTION

GOAL: To examine the connections between military spending and poverty.

Teacher Background

The amount of money spent by the Federal Government on military-related expenses has a direct impact on the amount of Federal money available for all social services. In terms of students learning how to ask the "why" question in terms of the existence of poverty in our society, it is essential to examine this connection.

1. Federal Income Tax spending

   Student Worksheet #4, WHERE YOUR INCOME TAX MONEY REALLY GOES, offers a statistical picture of the limited federal resources and how allocations for the military cut into social programs and services for the poor and middle class. Have students discuss the data and its implications.

2. "What Can Your Money Buy?"

A. In this country

During the decade of the 1980's, we spent approximately $2 trillion on the military. The impact of the "trade-offs" involved in increasing military spending is felt in every community in the US.

How Much Is $1 Trillion?

- It is difficult to imagine what two trillion dollars is; perhaps it helps to cut that amount in half: Counting $1 trillion, one dollar per second, 24 hours-a-day, would take 31,709 years.
- To start with, $1 trillion would buy a $100,000 house for every family in Kansas, Missouri, Nebraska, Oklahoma and Iowa. Then you could put a $10,000 car in the garage of each one of those houses. There would be enough to build $10 million libraries and $10 million hospitals for 250 cities in those states. There would still be enough left over to build $10 million schools for 500 communities. If the remainder were put in the bank, the interest alone would pay 10,000 nurses and teachers, plus a $5,000 bonus to every family in those five states.
- $1 trillion — that's about what the world spends each year on the military. It is half of what the United States spent in the 1980's, and it is roughly equivalent to the price tag of the Strategic Defense Initiative Program.

Have students discuss the implications.

B. **Student Worksheet #5, WHAT THE WORLD WANTS,** provides another way to look at the figure of $1 trillion. The grid indicates what could be done on a world scale with $1 trillion.

3. What can happen to people

Duplicate for students Juli Loesch's article **"THE DEATH WATCH", Student Worksheet #6**, and have them read it and discuss the questions that follow it. Be sure students consider a fourth alternative for national security — a reduced version of the present US military arsenal, much less wasteful and dangerous, in the opinion of many, than the present arsenal.

Lesson 5. POVERTY AND U.S. VALUES

GOAL: To raise awareness about the connection between poverty and U.S. culture.

Teacher Background

A "functional analysis" is a means of examining phenomena, institutions, etc. The basic premise is that the phenomena continue to exist because they support the basic value structure of society or more specifically, because they support the value structure of the dominant group(s) within that society. Herbert Gans, from the Sociology Department at Columbia University has analyzed poverty in this light and suggests that poverty will remain in the United States so long as it continues to play a positive function for the affluent majority.

Activities

1. Have students read and discuss his key points given below: Do they surprise you? anger you? Do you disagree with any of them? Give examples to support either your own or Gans' analysis? (These points would make good debate topics.)

   a. "The existence of poverty makes sure that 'dirty work' is done. Every economy has such work: physically dirty or dangerous, temporary, dead-end and underpaid, undignified and menial jobs....

   b. "...the poor subsidize, directly and indirectly, many activities that benefit the affluent...for example, domestics subsidize the upper middle and upper classes, making life easier for their employers and freeing affluent women for a variety of professional, cultural, civic, or social activities.... At the same time,...the poor pay a higher percentage of their income in taxes than the rest of the population, thus subsidizing the many state and local governmental programs that serve more affluent taxpayers."

c. "...the poor buy goods which others do not want and thus prolong their economic usefulness, such as day-old bread, fruits and vegetables which would otherwise have to be thrown out, second hand clothes, and deteriorating automobiles and buildings.

d. "In addition, the poor perform a number of social and cultural functions. The poor can be identified and punished as alleged or real deviants in order to uphold the legitimacy of dominant norms.... Whether the poor actually violate these norms more than affluent people is still open to question."

e. "...the poor function as a reliable and relatively permanent measuring rod for status comparison, particularly for the working class, which must find and maintain status distinctions between itself and the poor..."

f. "...they help to keep the aristocracy busy, thus justifying its continued existence. 'Society' uses the poor as clients of settlement houses and charity benefits..."

g. "Finally, the poor carry out a number of important political functions...the poor serve as symbolic constituencies and opponents for several political groups...the poor, being powerless, can be made to absorb the economic and political costs of change and growth in American society...."

(From Herbert Gans, "The Positive Functions of Poverty", More Equality, Copyright 1972 by Herbert Gans. Reprinted with permission of Pantheon Books, Random House.)

2. "Rights" vs. "Privilege

In contrast with many other countries (Western European as well as socialist ones), work and even basic necessities like food, health care, housing, and other services do not always seem to be regarded as basic human rights in the US, but often are treated as if they are privileges, especially by policymakers, as in the following statement by David Stockman, President Reagan's director of the Office of Management and Budget:

> "I don't believe that there is any entitlement, any basic right to legal services or any other kind of services, and the idea that's been established over the last 10 years that almost every service that someone might need in life ought to be provided, financed by the government as a matter of basic right, is wrong. We challenge that. We reject that notion."

Present that statement and the following one from President Franklin Roosevelt to students and ask them with which of the two they tend to agree and why.

> "The test of our progress is not whether we add more to the abundance of those who have more; it is whether we provide enough for those who have too little."

(January 20, 1937, at his second inauguration)

3. "The fibre of a society"

In his excellent analysis of poverty in the US — END RESULTS — Robert Greenstein, director of the Center on Budget and Policy Priorities, states:

> "One test of the fibre of society is its treatment of those who are less fortunate."

Have students describe how they feel low-income people are being treated based on the data on **Student Worksheet # 7, "FACT SHEET"**.

Marian Wright Edelman, the dynamic leader of the Children's Defense Fund, issues the following challenge to the U.S. in 1993: "A new spirit of struggle must arise across our land today to stop the killing and neglect of children. Every American—leader, parent, and citizen, led by our new president and Congress—must personally and collectively strive to reclaim our nation's soul and give our children back their hope, their sense of security, their belief in America's fairness, and their ability to dream about and work toward a future that is attainable and real." (CDF Reports, December, 1992) Based on the data and on Ms. Edelman's challenge, ask the students what policy changes they would recommend to the government, to churches, to individual citizens?

4. Martin Luther King and the Declaration of Independence

   Duplicate the **"MARTIN LUTHER KING SPEAKS ABOUT HUNGER" Student Worksheet #8**, and have students read (or read to them) the first quotation (from "Why We Must Go to Washington"). Discuss whether the Declaration of Independence explicitly or implicitly declares that work and food and other basic necessities are human rights.

5. Obstacles, especially the racism connection

   Dr. King's second statement claims that it is "easier to guarantee the right to vote than it is to create jobs or guarantee an annual income." Why does he say this? Do you agree? Why or why not?

   Dr. King's third statement contrasts a "thing-oriented" with a "person-oriented" society. What does he mean by this? How does this contribute to poverty and make work and food, etc., more difficult to regard as rights?

   That same statement, plus the fourth and fifth ones, imply that racism is an obstacle to overcoming poverty. Recalling the statistics from the "Poverty Quiz" and the unemployment statistics, have students discuss the truth of Dr. King's statements.

Lesson VI: ACTION POSSIBILITIES

GOAL: To provide suggested strategies for action.

Teacher Background

It is important to do more than raise the awareness of students when it comes to issues like poverty. Poverty and the effects of poverty can be overwhelming to young people, so it is crucial that as an integral part of the educational process, action possibilities be offered that are real and are hope-giving.

A. Consciousness-raising projects

   1. Food: have students check out food stores, fast food restaurants, etc., for food waste — how much is thrown out. Comparisons can also be made between stores and or restaurants in poor neighborhoods and in suburban neighborhoods to see if prices are higher for the poor.

   2. Medical and other services: have students check out hospitals and clinics serving the poor and those serving economically better-off persons and interview people connected with these institutions about the quality of care and the accessibility of the poor to quality medical care. In collecting such data and that above, have students use public transportation if possible, for an additional experience.

B. Direct Service Opportunities

   There is a wide range of possibilities here, from CROP walks and other bike- and walk-a-thons, school collections for local food pantries, Meals-on-Wheels programs for shut-ins, to tutoring, recycling toys and clothes, and helping at hospitality houses for the poor and victims of domestic violence or providing temporary shelter in our own homes.

C. Supporting Self-Help Efforts of the Poor

   Such actions range from buying food directly from small farmers (often through farmers' markets and food coops), buying the handicrafts of poor artisans for gift-giving occasions and/or helping to organize festivals at which such handicrafts can be available; to participating in consumer boycotts in support of striking workers. A comprehensive resource on boycotts is the National Boycott News, 6506 28th Avenue, N.E., Seattle, WA 98115, which puts out a periodic magazine ($20 for four issues). Co-OP America, 1850 M Street NW, Suite 700, Washington, DC 20077-5983, also publishes Boycott Action News within their quarterly publication.

   The resources of the Campaign for Human Development are especially helpful in the area of self-help and empowerment programs. Write to Campaign for Human Development, 3211 Fourth St., N.E., Washington, D.C. 20017-1194 for a listing of their written and audio-visual resources.

D. Legislative Actions

1. Bread for the World is consistently a good resource for legislative action about hunger. Action on food issues is somewhat easier to mobilize around because most youth and adults understand something about food. Bread for the World speakers and resources are readily available in most local communities and can help people understand the legislative process and how best to address it. BFW's newsletter and those of National IMPACT, the Friends Committee on National Legislation, the Food Research and Action Coalition, and NETWORK are all excellent ways of keeping abreast of developments in welfare, poverty, and domestic hunger legislation. Your own local welfare rights organization is another good source. Bread for the World, 802 Rhode Island NE, Washington, DC 20018. Impact, 110 Maryland NE, Washington, DC 20002. FCNL, 245 Second St. NE, Washington, DC 20002. Food Research and Action Center, 1875 Connecticut Ave., Washington, DC 20009. NETWORK, 806 Rhode Island NE, Washington, DC 20018.
2. The Food Research and Action Center publishes a number of guides for hunger action, especially from a legislative angle, including HOW TO DOCUMENT HUNGER IN YOUR COMMUNITY (24 pages), DOING MORE WITH LESS: INNOVATIVE IDEAS FOR REDUCING COSTS IN THE SCHOOL NUTRITION PROGRAMS (39 pages), and FRAC'S GUIDE TO QUALITY SCHOOL LUNCH AND BREAKFAST PROGRAMS (52 pages).
3. On the issue of federal budget priorities, students can write to Congresspersons each spring as the budget is being discussed, expressing their opinions on military spending versus spending on social programs. The same groups as in #1 are among the best sources for specific information on this issue.
4. The Children's Defense Fund publishes each year a "Children's Defense Budget" that describes in detail all federal programs relating to children's needs and how young people as well as adults can work for passage of adequate funding of such programs. Their shorter action-grams would be good to share with students, with their longer pieces serving as background reading.

Student Worksheet #1

"Poverty Quiz"

1. How many people live below the poverty level in the US? (1990 poverty level was $13,359 for a family of 4)

____ 7+ million ____ 21+ million ____ 33+ million

2. What was the figure in 1980?

____ 29 million ____ 35 million ____ 41 million

3. One out of every ______ children under age 6 in the US is poor.

____ 5 ____ 8 ____ 10

4. One out of every ______ African American children in the US is poor.

____ 2 ____ 4 ____ 6

5. An estimated ______ more children have fallen into poverty since 1979.

____ 100,000 ____ 1.5 million ____ 2.5+million

6. One our of every ______ Whites in the U.S. is below the poverty line.(1990)

____ 3 ____ 4 ____ 10

7. One out of every ______ African Americans is below the poverty line.(1990)

____ 3 ____ 4 ____ 10

8. One out of every ______ Hispanics is below the poverty line.(1990)

____ 3 ____ 4 ____ 10

9. ______ children die each year in the U.S. because of poverty.

____ 5,0000 ____ 10,000 ____ 30,000

10. The U.S. ranks ______ in the world in infant mortality rates. (#1 being the best)

____ 2 ____ 12 ____ 19

Student Worksheet #2

One Day in the Life of America's Children

- 17,051 women get pregnant
- 2,795 of them are teenagers.
- 1,106 teenagers have abortions
- 372 teenagers miscarry
- 1,295 teenagers give birth
- 7,742 teens become sexually active
- 623 teenagers get syphilis or gonorrhea
- 1,849 children are abused or neglected
- 3,288 children run away from home
- 1,629 children are in adult jails
- 2,556 children are born out of wedlock
- 689 babies are born to women who have had inadequate prenatal care
- 719 babies are born at very low birthweight (less than 3 pounds 5 ounces)
- 67 babies die before one month of life
- 105 babies die before their first birthday
- 135,000 children bring a gun to school
- 437 children are arrested for drinking or drunken driving
- 211 children are arrested for drug abuse
- 2,989 see their parents divorce
- 1,512 teenagers drop out of school
- 34,285 people lose jobs.

Source: Children's Defense Fund, 1990

Student Worksheet #3

COURT UPHOLDS N.Y. BAN ON SUBWAY BEGGARS

by Judy Keen, USA Today

Begging on New York subways is an "assault" on passengers and is not protected by the First Amendment, a federal appeals court ruled Thursday.

An appeal to the Supreme Court is "likely and logical," says Douglas Lasdon of the Legal Action Center for the Homeless which filed the suit.

Overturning an earlier ruling, the 2nd U.S. Circuit Court of Appeals said subway system operators have a duty to provide a safe environment.

The ruling upholds a New York law that bans beggars on trains, near subway stations, escalators and elevators and within 25 feet of token booths.

The appeals court said begging falls outside the scope of the First Amendment because most beggars don't convey social or political messages.

"The only message...is that beggars want to exact money from those whom they accost," the court said.

First Amendment experts call the ruling alarming:

- "It's likely to create some momentum around the country...to regulate and remove street people and beggars," says William and Mary law professor Rodney Smolla.
- "We're putting impediments in the way of the homeless helping themselves," says American University law professor Burton Wechsler.
- "Simply because a mode of speech is deeply offensive or irritating to the people to whom it's addressed is not a justification for regulating it," says Columbia Law School professor Vincent Blasi.

Homeless advocates say panhandlers will simply move to street corners.

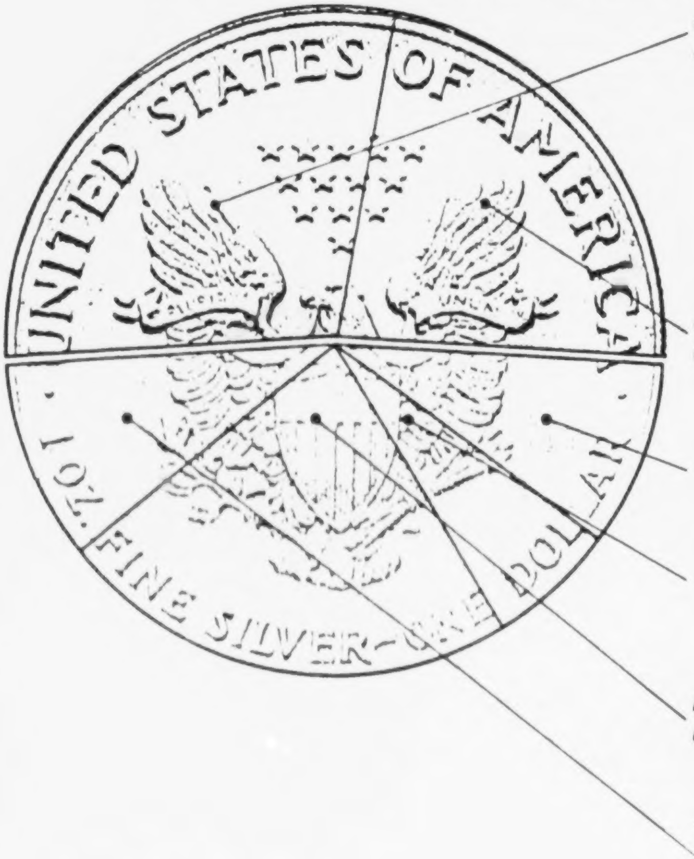
"Visible poverty year after year strains the best of us," says Richard Pinner of the National Coalition for the Homeless. "But we need leadership, not silly regulations."

Music company executive Cindy Depree, a subway rider, opposes the ban: "They're already down and ... don't need to be kicked further."

Student Worksheet #4

WHERE YOUR INCOME TAX MONEY REALLY GOES

THE UNITED STATES FEDERAL BUDGET FOR FISCAL YEAR 1991



29% Current Military
$330 Billion

Military Personnel $79
Retired Pay $11
Operation and Maintenance $86
Family Housing $3
Procurement $79
Research and Development $36
Construction $5
Nuclear Weapons (DoE) $10
International Security Assistance $9
Coast Guard $3
NASA (estimated military portion 50%) $7
Other (CIA, President's Fund for Central America, FEMA) $2

23% Past Military
$259 Billion

Veterans Benefits $30
Interest on National Debt
(80% estimated to be created by military spending) $229

9% Savings and Loan Crisis/Bank Bailout
$101 Billion

FDIC and Resolution Trust increases

6% Physical Resources
$70 Billion

(Agriculture, Commerce, Energy, HUD administration/community development, Interior Department, Transportation, Environmental Protection)

23% Human Resources
$259 Billion

(Education, Health and Human Services, HUD housing subsidies, Labor Department)

10% General Government
$112 Billion

(Government, Justice Department, International Affairs, Peace Corps, 20% interest on national debt, civilian portion of NASA)

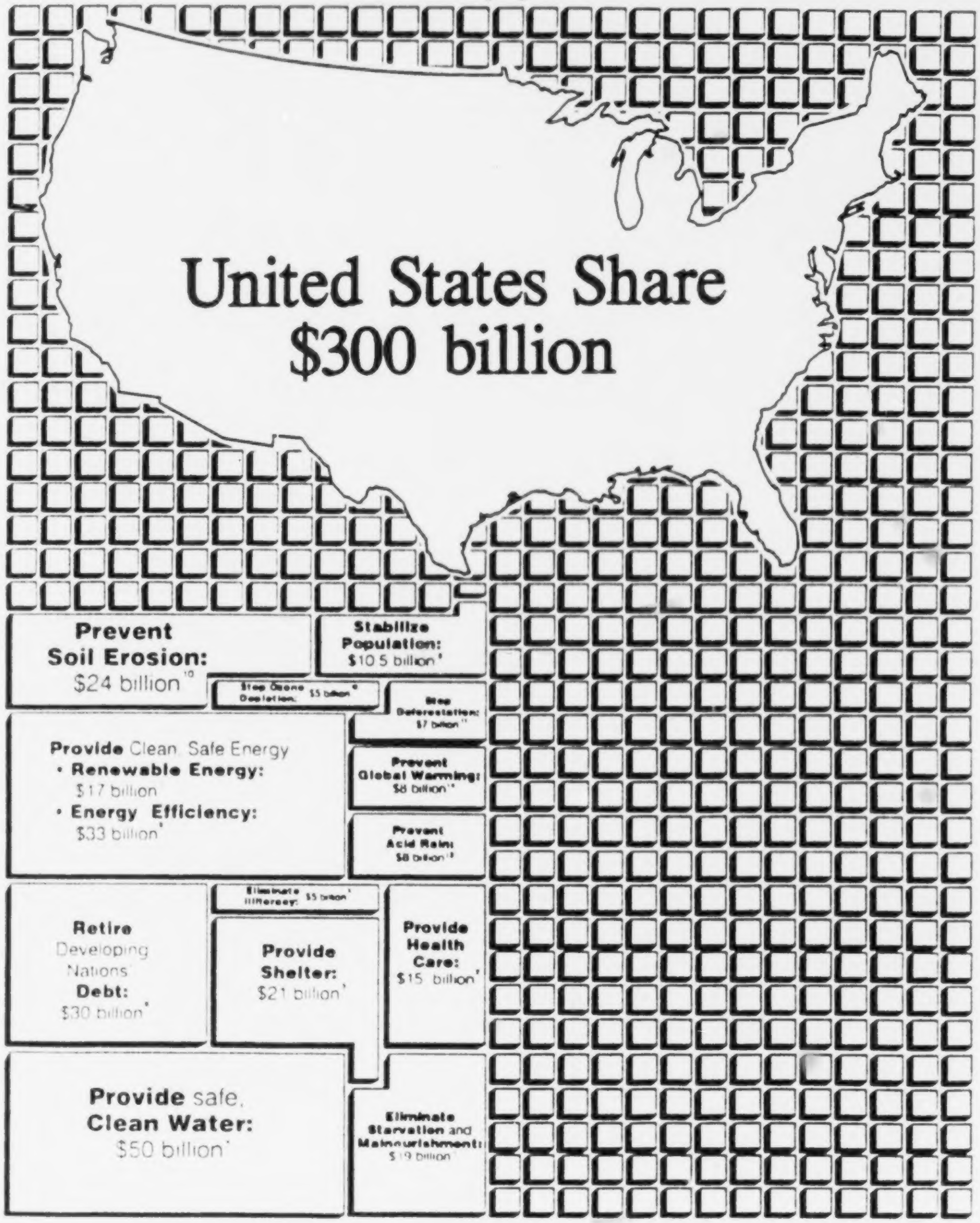
100% **Total Federal Funds**
$1.1 Trillion

WAR RESISTERS LEAGUE
339 Lafayette St., New York, NY 10012

Student Worksheet #5

What the World Wants

— and how to pay for it —



...using World Military Expenditures.

1991 World Game Institute

Each square represents $1 billion. **The total chart equals the $1 trillion total annual world military expenditures.** The U.S. spends $300 billion or almost a third of the money spent worldwide. For about 1/4 of the world's total, or $252.5 billion annually, most of the major problems facing humanity could be solved.

BEST COPY AVAILABLE

Student Worksheet #6

"THE DEATH WATCH"

By Juli Loesch

I recently read a pathetic story which may contain a moral for us all. There's a pleasant (if somewhat shabby) neighborhood on the West Side of Cleveland which has a large percentage of elderly residents. These folks are mostly pretty sociable, but there is one neighbor — a Mr. Wesley — who is something of a loner. So the other people on his street didn't think it too unusual when they didn't see him for weeks at a stretch. But last week, when it was noticed that his newspaper and his mail were stacking up on the porch, and when he repeatedly failed to respond to the doorbell and the phone, the authorities decided to break in and see what was going on. They found poor Mr. Wesley dead in bed, surrounded by rifles, pistols and guns of every description. Boxes of bullets and cartridges were stacked on the floor. There was a knife in Mr. Wesley's hand, and — believe it or not — a harpoon leaning up against the refrigerator, which was empty. Mr. Wesley had died of starvation. There were other contributing factors: an untreated respiratory infection, for instance. But the outstanding fact was that Mr. Wesley had spent all his money — his Social Security check, his pension, everything — on guns. He was afraid of burglars (with good reason, of course). But his fear was an obsession. And in the end, it killed him.

So it is with us. Every couple of years, the military madness overtakes us. We spend and spend. We postpone plans indefinitely for sewage treatment plants along the Great Lakes, while we manufacture F111's. We let our own cities struggle, stink, and sink while we supply expensive weaponry to all sides in the Mideast. We stack "boxes of bullets and cartridges" all over the continent, while we exhaust precious resources of soil, water, and air. Do I say there is no need for defense? No, I do not. But the pity is that our expensive obsession will not save us from our real enemies, any more than Mr. Wesley's harpoon could save him. There are plenty of explosive conflicts in the world. Some people assume that in the face of these conflicts, we have only two alternatives: either spend more and more of our substance on ever more absurd mountains of Pentagon Junk, or become lambs ready for the fleecing.

But here is a third alternative — one that might save us from this hopeless dilemma. That alternative is nonviolent national defense. This is no pipe dream smoked up by an impractical pack of Simon Pure Pacifists. Military strategists in a number of countries are carefully investigating techniques of mass civilian direct action. The idea is to develop methods of legitimate national defense which will not annually loot our budget — and will not result in cinderizing our home planet. Now is the time to study our own impressive history of civilian direct action — from the Boston Tea Party and the Underground Railroad, to the women suffragists and the CIO organizing campaigns — and to explore the options for nonmilitary defense strategy. If we don't, we may end up like poor Mr. Wesley: armed to the teeth, and waiting for death.

(From the ERIE CHRISTIAN WITNESS and reprinted with permission of the Pax Center, Erie, PA)

Discussion Questions

— In what ways does the author see the US in a similar situation as Mr. Wesley?

— On what points do you agree with her and/or disagree with her and why?

— What are the three ways of pursuing national security that she identified? Are there others? Which do you find most attractive and why?

Worksheet #7

FACT SHEET

1989 Campaign for Human Development

Facts About Poverty in the United States

Poor getting poorer; rich getting richer:

- Change in income of typical family with children, 1978 to 1987 (adjusted for inflation): Poorest families decreased $1,700 per year; richest families increased $7,300 per year.
- More than 8 million heads of household worked full or part-time but earned less than official poverty level.
- Almost 12 million workers cannot find full-time jobs. (US Dept. of Labor, reported in the Washington Post 4/8/89).

Children: most endangered species in U.S.

- Twenty percent of all children in the U.S. live in poverty, which is the highest percentage among eight industrial nations. That means: one in seven Whites; one in two Blacks; two in three Hispanics
- Among the homeless, children make up the fastest growing group.
- The National Coalition for Homeless estimates that 500,000 children are homeless.

Seniors at risk:

- More than 2.5 million elderly people live on incomes of $104 per week.
- About seven out of every ten elderly persons who live alone do not have any pension income.
- More than one out of every four elderly Hispanic persons are poor.

Blacks falling behind:

- A typical Black family earned slightly more than half (56%) the income of a White family. That's the poorest percentage in the last 20 years.

Hispanics getting poorer:

- In 1978, twenty-one percent of Hispanics lived in poverty.
- In 1987, twenty-eight percent of Hispanics lived in poverty.

Martin Luther King Speaks About Hunger

Most of these quotations are from speeches given by Dr. King as he organized the Poor People's Campaign in the months preceding his death on April 4, 1968. For King, the new era of the civil rights struggle included the right to have a job or an income; the right to eat.

> I can see nothing more basic in the life of an individual than to have a job or an income. I can never forget that our nation signed a huge promissory note back in 1776—"We hold these truths to be self-evident, that all men are created equal. That they are endowed by their Creator with certain inalienable rights. That among these are life, liberty, and the pursuit of happiness." If people do not have jobs or income, they're deprived of life; they're deprived of liberty; and they're deprived of the pursuit of happiness.

Why We Must Go to Washington, January 15, 1968

> We find ourselves in a new era of our struggle for genuine equality and it is much more difficult because it is much easier to integrate lunch counters then it is to eradicate slums. It is easier to guarantee the right to vote than it is to create jobs or guarantee an annual income.

State of the Movement
Nation Magazine, March, 1968

> I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values. We must rapidly begin the shift from a "thing-oriented" society to a "person-oriented" society. When machines and computers, profit motives and property rights are considered more important than people, the giant triplets of racism, materialism and militarism are incapable of being conquered.

Beyond Vietnam, April 4, 1967

> We integrated lunch counters, but an integrated lunch counter does not mean very much if you don't earn enough money to buy a hamburger and a cup of coffee.

Why We Must Go to Washington, January 15, 1968

> When poor people and Negroes are down in a depressing situation economically, we call it a social problem. When white people get massively unemployed, we call it a depression.

A Proper Sense of Priorities, February 6, 1968

> Let us march on poverty, until no American parent has to skip a meal so that their children may eat. Let us march on poverty until no starved man or woman walks the streets of our cities and towns in search of a job that does not exist.

Our God is Marching On, March 25, 1965

Resources

Groups/Publishing Centers

1. CHILDREN'S DEFENSE FUND, 25 E Street N.W. Washington, DC 20001. One of the foremost advocate groups for children's issues, especially related to poverty, they produce updated reports on poverty and on social issues related to children and adolescents and families. They also have posters and videos. Definitely a valuable resource for the classroom.
2. THE NATIONAL LOW INCOME HOUSING COALITION, 1012 14th Street, NW, Suite 1500, Washington, DC 20005. They are dedicated to advocating national policies to attack the U.S. housing crisis and achieve housing as a basic human right.
3. NORTH CAROLINA POVERTY PROJECT, 515 College Road, Suite 20A, Greensboro, NC 27410. This is a state-wide education program,aimed at engaging people to consider their responsibility in dealing with poverty. They produce a number of consciousness-raising materials, notably **North Carolinians Write About Poverty.**
4. CAMPAIGN FOR HUMAN DEVELOPMENT, U.S. Catholic Conference, 3211 4th Street, N.E., Washington, DC 20017-1194. The Campaign is an action-education project which works at combatting poverty in the U.S. As part of their work, they produce very good educational material, both written and audio-visual, which gives compelling data about poverty. An excellent resource for everyone, not limited to a religious perspective.

Written Resources

1. **"Could You Survive A Month on Welfare?"** SALT magazine, 205 W. Monroe, Chicago, IL 60606, May, 1990, pp. 6—12. This is an interesting article for student reading about a welfare simulation. Its intent is to give concrete information about the welfare system and to counter stereotypes about people who are on welfare.
2. **Hunger and Militarization Issues for the Media.** Bread for the World, 802 Rhode Island Ave, NE Washington, DC 20018. This is a packet of information on the connection between military spending and hunger worldwide.
3. **People Like Us.** Nancy Amidei,1300 C Street, SE, Washington, DC 20003. This wonderful book puts human faces on people who live daily with poverty and ends with specific suggestions for action for all of us.
4. **Poverty.** William Dudley. Greenhaven Press, San Diego, CA, 1988. This book is part of the opposing viewpoints series. It deals with the causes of poverty, possible solutions, specifics about homelessness and the connections between racism and sexism and poverty. It contains thought-provoking discussion questions for students.
5. **The Measure of Our Success: A Letter to My Children and Yours.** Marian Wright Edelman, Beacon Press, 1992. This is an excellent look at poverty, especially as it impacts children. Challenging and inspirational reading for teachers and students.

Audio-Visual Resources

1. **Build Homes Not Bombs.** Jobs With Peace Campaign, 76 Summer Street, Boston, MA 02110. This 18 minute video combines personal stories, news footage, graphics, and music to highlight the connection between the military buildup and homelessness.
2. **Gentle Angry People.** Commission on Women, Catholic Charities, 920 11th St. NE, Washington, DC 2002, (202-398-1022). This stirring video portrait of nine women living in poverty explores the issue and facts behind the feminization of poverty. (30 min.)
3. **Just Keep Going.** Cinesell Distribution, 1354 Bryn Mawr, Chicago, IL 60660. This half-hour video explores the problems in a homeless shelter.
4. **Suffer the Children.** Indiana University, Audio-Visual Center, Bloomington, IN 47405-5901. This video profiles five families who live in urban poverty and examines how their desperate situations affect children. (1986)
5. **Who Speaks for the Children.** Iowa Inter-Church Agency for Peace and Justice and Iowa Religious Media Services, 3816 36th Street, Des Moines, IA 50310. (April, 1988) This is an moving set of interviews with women in poverty, exploding some of the common myths about "who the poor are."

ADVERTISING AND MEDIA

Goals

- To develop students' critical thinking and evaluative skills with regard to advertising.
- To examine the value of stewardship and to clarify values about lifestyle, money, possessions, etc.

Lesson I. CRITICAL THINKING WITH REGARD TO ADVERTISING

GOAL: To develop students' critical thinking and evaluative skills with regard to advertising.

Teacher Background

Advertising is a powerful force in our society. Its influence can be felt in all phases of our lives—from what we eat for breakfast, to what kind of mattress we sleep on, to what kind of car we drive, to what kind of running shoes we wear, and on and on. It would be difficult to name a part of our lives that is not targeted somehow by advertising.

In our culture, advertising reflects a high level of concern about material goods. We are constantly urged to buy more, newer, better and bigger things. We are constantly told through advertising that we should be concerned with accumulating more money, prestige, and power. We are told that what really matters is to be seen with the right possessions in the right place, with the right people, dressed the right way. We are told that we need to increase our power, our control over other people, things, situations. And, in many ways, both overt and subtle, we are urged to see a person as a commodity, which is targeted for selling, used for selling, and manipulated by those who sell.

It is important that we not fix the entire blame for the pervasiveness of a hyper-consumer culture on advertising. Advertising reflects the values of our culture; but in so doing, it also continues to mold those values. Television advertising is a case in point.

This quote from an article entitled "Television Advertising and Values" by Diane Liebert is telling:

> Some people assume that television's purpose is to entertain. It isn't. The purpose of commercial television is to make money for the networks—and it has achieved remarkable success. What the networks and stations sell, of course, is advertising time. And what they promise the advertiser is an audience.
>
> Television advertising grew from a 300 million dollar business in 1952 to $1.8 billion in 1964, to six billion dollars in 1976 and a projected 10 billion in 1981.* In one three-month period in 1970, almost 100 advertisers spent more than one million dollars each on TV spot commercials.
>
> *(From Television Awareness Training, Media Action Research Center, Inc. Abingdon, Nashville, 1979, p. 43)*

*In 1989, the figures were reported to be over $21 billion.

*(**BROADCASTING**, March 12, 1990, Vol. 118)*

Young people are particularly susceptible to the messages of advertising. In the article quoted above, Diane Liebert also says this about her research on TV commercials:

> Research reports do indicate a definite correlation between exposure to TV advertising and materialism. Younger children were more materialistic than older children, and most often expressed the attitude that physical possessions and money are important to personal happiness. In spite of growing cynicism among the older children, they still want what they see advertised. (p. 44)

In 1990, it was estimated that advertisers spent about $600 million on advertising directed toward children under the age of 12. Also, that children aged 2–12 viewed 23,920 TV commercials each year. It is also estimated that children aged 4–12 control nearly $9 billion of their own money.

Given the extent of the influence of advertising, TV and otherwise, and its connection to materialism, it becomes imperative for educators to help students develop their own abilities to be critical of what they see and to be able to carefully evaluate the messages that are coming at them.

Suggested Activities

1. Have students collect ads from popular magazines and make a collage or some kind of display of those ads. The display could be arranged according to types of products being advertised (e.g. all perfume, jewelry, liquor ads together). Either before or after making a display, have students answer the following questions about the ads.

    a. What is this ad asking me to do or to believe?

    b. How does this ad tell me I will feel if I buy and use this product? Do I believe what it says?

    c. How does this ad tempt me to buy this product?

2. Students could write their own ads, based on questions like these:

    a. What can I say about this product that is true?

    b. Is what I'm saying in this ad promising something that the product can't deliver?

    Students might also discuss in this kind of assignment whether or not there are some products they would feel comfortable writing ads for and others that they would not.

3. Students can monitor TV ads for a period of time and report their findings. A "monitor sheet" would look something like the one that follows:

	Name of Show	Time & Channel	No. of Ads	Products Advertised
Monday				
Tuesday				
Wednesday				
Thursday				
Friday				
Saturday				
Sunday				

    After compiling the results, discuss with the students the quantity of ads, the kinds of products advertised, the time of the day that certain ads are shown, etc.

4. Have students write on paper (or put this on newsprint or the blackboard) TV commercial slogans that come to their minds quickly. Then discuss these slogans in terms of what they say about the product and whether or not the slogans themselves influence consumers to buy. You might prepare a "pop quiz" based on slogans. For example:

    a. What will "double your pleasure, double your fun?"

    b. Where is it that they "do it all for you?"

    c. What "sends the very best?"

    d. How can you "reach out and touch someone"?

5. The whole question of TV watching and what to do about it is a fruitful discussion topic with students. A way to begin the discussion might be to present them with a situation:

    > John and Mary Sue are parents. They have four children, ages 3, 6, 9, and 13. They are concerned about the effect of TV commercials on their children. They feel that their children are always asking them to buy things that they see on TV.
    >
    > What should they do?

6. Several films and videos are very helpful in continuing the development of critical-thinking skills in students. They lend themselves to lively discussion.

   - "SEEING THROUGH COMMERCIALS": (Barr Films, P. O. Box 5667, Pasadena, CA 91107, 15 minute, 16mm, color. A film for Consumer Education), leads the viewer through a point by point analysis of techniques used to make things look bigger, better, and more fun. We see how flashy and exciting commercials can be built around plain and simple products. A final sequence gives students the chance to "pick apart" a commercial themselves, and offers the teacher an opportunity to lead into a discussion, or a whole unit on consumer problems. Even though this is done for younger children, junior-high aged students will be able to relate to the message. (Also available for rental from the Institute for Peace and Justice.)
   - "THE SIX BILLION $$$ SELL": (A Consumer Report Film, 15 min., 16mm, color, produced by Consumers Union in cooperation with the New York State Consumer Protection Board), 256 Washington St., Mt. Vernon, NY 10553. $30. According to this film, in order to get us to buy their products, TV advertisers employ certain basic techniques which may be interpreted under the following headings: "Selling the Star", "Now You See It, Now You Don't", "New, New, New", "Word Games", "The Giveaway", "Promises, Promises", and "Brand Loyalty". Using clips from TV commercials, an original pop theme song, animation, young people talking about their actual experiences, and comic sketches, the film shows how not to be taken in by TV commercials.
   - "STALE ROLES AND TIGHT BUNS" is a video and slide show project of the men's cooperative OASIS (Men Organized Against Sexism and Institutionalized Stereotypes) which looks closely at ads and commercials in terms of what they say about contemporary cultural views of masculinity. The show is available for rental ($100) from OASIS, 15 Willoughby St., Brighton, MA 02135, (617) 782-7769.
   - THE PUBLIC MIND, a 4-part series with Bill Moyers explores how public opinion is formed through the mingling of fact and fiction in a society saturated with images; Part 3—**Consuming Images** offers compelling and valuable insights. 58 min. ea., 1989. PBS Video, 320 Braddock Pl., Alexandria, VA 22314; (800-344-3337), $59.95 individual purchase, $200 series.

7. The magazine PENNY POWER is a Consumer Reports-type magazine for children. It is helpful in developing critical-thinking skills, because it helps young people to evaluate products in terms of criteria like nutritional value, durability, cost, etc. It also has activities, informative articles, charts, games, etc. The only drawback to the magazine is that it is not overtly geared toward reducing consumption. Still, it would be a valuable asset for young junior-high students.

   The address is: PENNY POWER, Subscription Services, P. O. Box 2480, Boulder, CO 80322.

8. The question of the subliminal effect of advertising is one that could be touched on with older students. These books develop the concept: THE HIDDEN PERSUADERS, by Vance Packard; UNDERSTANDING MEDIA, by Marshall McLuhan; and SUBLIMINAL SEDUCTION, by Wilson Bryan Key. Fr. John Kavanaugh, SJ, has developed an excellent slide presentation on advertising, which includes consideration of the subliminal effect. Contact him at St. Louis University, St. Louis, MO 63103, for more information.

9. Food ads have a particular appeal to young people. **FOOD ADS — WHAT'S IN THEM FOR ME, Student Worksheet #1** is adapted from Food First, and deals specifically with food advertising.

10. In terms of alternatives for TV advertising, have students read the **Worksheet #3, "CANADIAN ADS FIGHT CONSPICUOUS CONSUMPTION."** An obvious follow-up is for them to create their own "idea" ads, either in written, dramatic or video format.

Lesson II. VALUES ABOUT LIFE-STYLE

GOAL: To examine the value of stewardship and to clarify values about life-style, money, possessions, etc.

Teacher Background

"Stewardship" refers to taking care of or managing some possession(s) because these possessions are not for one's own exclusive use but for the good of all. The reason would be that all things are to be used for the good of the world community. The concept of stewardship is related to advertising because stewardship dictates two things to us:

1. That we look at what we do have, and make decisions about how it can best be used for the good of the community, how we can share what we have and make it available to the broader community.
2. That we find ways to deal with the culture as good stewards of the resources of the earth; in other words, that we find alternatives to the highly consumptive patterns of our society.

Suggested Activities

1. **Student Worksheet #3, "SELF-ASSESSMENT QUESTIONNAIRE"**, can be filled out individually by students. Then have them discuss their answers in small groups. It would be interesting to see if there emerged any kind of class consensus on any or all of the answers.
2. Encouraging the use of the public library, and perhaps setting up a class library for books, tapes, etc. is a way of showing students that one doesn't have to own something in order to be able to use and enjoy it. It is also a way of showing students that one takes care of things so that others may use them.
3. Involving students in recycling projects, whether that means reusing paper and other classroom supplies or setting up recycling centers for newspapers, cans, bottles, paper and plastic can help students see that stewardship involves reusing items. The students might also be involved in setting up a "second-hand outlet" for clothes, books, toys, games, tapes, etc.
4. Setting up a class or school "talent exchange" or "talent bank" can support the idea that the talents or skills that we all have should be shared. This is a project suitable for all age groups, and could be done either on a class or a school basis. Students could "sign up" according to what talent or skill they are willing to share with other students (e.g., how to do a certain dance, knit, cook, in addition to academic talents that could be shared).
5. Encouraging students to create alternatives to the culture's constant pressures to buy more and spend more is another way to encourage stewardship. So, looking at traditional celebration times to see if there are ways to cut back is a beginning. Discuss with students how celebration times (Christmas, Hanukkah, birthdays, Valentine's Day, etc.) can be more other person-centered and less thing-centered or "me-first"-centered. Some discussion questions:
   a. How do you feel about making presents rather than buying them?
   b. Do you know how to make things that could be used as gifts? Are there ways we could help you learn those skills here at school?
   c. Can you give a gift of yourself and your time? What would that kind of gift be?
   d. What is the real meaning of this particular celebration? Are there other things we can do at this time to get closer to the real meaning? For example, Valentine's Day has its origins in the story of Valentine, who was a prisoner. He was befriended by the daughter of the jailer, and as he was going to his execution, he gave her a thank-you note and signed it "Your Valentine". Some schools have used Valentine's Day as a time to increase the awareness of students about the plight of prisoners, and perhaps to set up some letter-writing opportunities.
   e. Are there ways we can buy gifts that would help those who are economically poor?
6. The worksheet entitled **"HAVE-NEED CHECKLIST", Student Worksheet #4** can be used effectively with students. After individual time with the list, have the students discuss answers in small groups. Then see what kind of "class list" would emerge.

FOOD ADS — WHAT'S IN THEM FOR ME

DESCRIPTION:

The students will make records of the food ads they see or hear over a specific period of time. They will analyze the ads and then create their own food ads and food-ad menus. This activity includes a series of individual exercises and may take a little extra time to complete.

RELATED SUBJECTS:

Reading, Nutrition, Creative Writing, Drama.

OBJECTIVES

1. To improve understanding of the role of advertising in our society.
2. To practice observing and record-keeping skills.
3. To improve the capacity for independent thinking.
4. To use creative writing skills.
5. To practice drama and role-playing techniques in front of a large group.

MATERIALS

Pencils, paper, butcher paper and marking pen or blackboard and chalk, newspapers and magazines with food ads, drawing paper, colored pencils or other drawing implements.

PROCEDURE

1. Optional— Show one of the films dealing with commercials noted in this unit. Discuss.

2. Explain that this activity will start the students thinking about how the food industry uses advertising. Ask each student to fill out the accompanying chart with a log of the food ads seen or heard over a specific period of time. This chart should contain the name of the product advertised, a description of the product, the company that sells it, where the ad was found, when the ad was broadcast or printed, the size or length of the ad, and a brief description of the ad. Suggested sources: billboards, TV, radio, newspapers, magazines.

   Suggest that everyone pay attention to the types of people portrayed in different types of ads — females, males, children, adults, aged persons, African Americans, Hispanics, Asians, Native Americans, Whites.

3. When the students bring back their logs, have each present his or her findings to the group. Make a chart on butcher paper with the name of the product, company and advertising method. The methods will include associations with attributes such as youth, beauty, sexiness; testimonials by famous persons; presentations on the facts behind why a product is superior to others; special qualities such as convenience, newness, or healthfulness; gimmicks such as prizes, gifts, coupons; and nonsensical lines or songs.

4. Discuss the types of methods used, the differences found in different media, the truthfulness of the ads, the types of ads people think would be effective for themselves or their families. Also, discuss how different types of people (women, children, men, aged persons, African Americans, Hispanics, Asians, etc.) are presented, whether the portrayals are truthful, whether prejudices are shown, etc.

5. Optional:

   (a) Explain that the students will be creating menus for one day's meals for an imaginary family using information in food ads. Divide the class into teams of two to four students. Ask each team to plan an imaginary menu on paper using only foods that were found in ads. The menu should include a full day's meals and snacks. Invite the teams to be creative when designing the meals and not to feel obligated to present a balanced nutritious plan (as this will be very hard with some advertised food.)

   (b) Ask each team to also come up with a short description of the imaginary people for whom this menu is designed, based on the types of people portrayed in the food ads. To further build on the use of creative writing, you may want to ask individuals or teams to write short stories about the imaginary people they have planned menus for. These stories could chronicle the daily lives of these people (e.g., "A Day in the Life of...).

   (c) When all the menus, descriptions, and stories are written, bring the class back together. Have volunteers share their efforts with the group.

   (d) Discuss how the types of food advertising relate to nutrition, how they relate to general eating habits of people in the United States, how eating habits have changed over the years, and whether advertising has affected this.

6. Explain that the students will be creating their own food ads. Some will be writing ads to convince people to purchase nutritious whole foods that are not often advertised such as fruits, vegetables, and whole grains. Others will work on truthful ads about products that are highly advertised such as breakfast cereals, snack foods, or soft drinks. Divide the group into teams of three or four students based on the types of ads the students want to work on. Discuss advertising methods such as catchy headlines, bold writing, snappy language, and illustrations.

7. Make writing and drawing materials available. Have each team draw one or more newspaper or magazine ads. Ask the teams to create one radio ad about food to be read aloud to the group and one TV ad to be acted out for the class.

8. Share with the group. Discuss.

9. Journals — Give children time to put copies of their ad records, food ad menus, short stories and original food ads into their journals. Ask them to make entries about the role of food advertising.

MODIFICATIONS

For older students, try for a more in-depth study of food ads. Assign different students to different media categories. These could include two hours of Saturday morning TV (this could be broken down so that different students cover different stations or they could choose a combination of stations), one Sunday newspaper, three magazines (different students could be responsible for specific categories such as children's, women's, men's, news or sports), or billboards. Have each student choose a category of ads for making records. Make sure that all areas that the group thinks are important are covered by at least one student.

FOOD AD RECORD SHEET

Name of Advertised Food	Type of Food and Name of Company	Where Found	Brief Description	Advertising Method

(Reprinted by permission of The FOOD FIRST CURRICULUM (Institute for Food and Development Policy, 1885 Mission Street, San Francisco, CA 94103, (415)864-8555). This is an integrated, six-unit curriculum designed to promote broad skill development while exploring global issues. Using innovative teaching methods, the curriculum investigates the path of food from farm to table, domestic and global hunger, and how students can help to bring about changes in their communities. Modifications for grades 4–8. 164 pages, illustrations worksheets, teachers' resources. ISBN 0-935-28-17-X . $14.00 postpaid)

Student Worksheet #2

CANADIAN ADS FIGHT CONSPICUOUS CONSUMPTION

SCENE 1:

A young man with his head trapped inside a TV set appears on the screen. As he tries desperately to wrench it off his shoulders, a message flashes: "TV Addiction: North America's Number One Mental Health Problem."

SCENE 2:

An animated pig frolics on the map of North America. A voice says: "Five percent of the people in the world consume one-third of its resources and produce half its toxic wastes. These people are us." The pig rolls over and burps.

Advertising can promote consciousness and conscience as well as consumption. Imagine "idea" ads invading the 12 minutes per hour now reserved for product ads. And it's easier than you think. The Media Foundation produced four Tubehead TV addiction spots like the ones described here for under $4,000. Film professionals donated their time and skills and the ads cost only $268 to air on CBC in British Columbia for a month of appearances on both a rock video and a children's show. Think about what you could do in your local market.

With one well-conceived ad campaign, "disposable" could be made a dirty word. TV spots can sell products, but they can also be used to debate the vital issues of our time. The airwaves belong to the people. It's time we took them back.

Broadcast quality videos of Tubehead spots are available free of charge from The Media Foundation, 1243 West 7th Avenue, Vancouver, B.C., Canada V6H 1B7. Or create your own public interest ads with the help of local film professionals.

Student Worksheet #3

SELF-ASSESSMENT QUESTIONNAIRE

This questionnaire is intended to raise issues. There are no"correct" answers. Rather it is the process of asking ourselves the questions that is important:

1. What skills do I have that I would like to share with others?

2. When was the last time I shared something I knew how to do with someone else?

3. If I could have anything I wanted, what would I want for Christmas?
   Where do my desires come from?

4. How many things do I (we) own which cost over $200 (average annual income of the poorest third of the world's population)?

5. Outside of school, what are the three activities which involve most of my time? Are these activities active or passive?

6. If I were to classify my possessions in 2 categories:
   (a) those which promote self-reliance and creativity, and
   (b) those which promote passivity and more consumption
   which category would be the largest?

7. What are my five favorite forms of recreation ?
   Which of these costs over $2.00 each time I do it?

8. How much time each day do I spend watching TV?

*(Some of the questions adapted from Taking Charge, Simple Living Program, American Friends Service Committee,
2160 Lake Street, San Francisco, CA 94121; 1975)*

Student Worksheet #4

HAVE-NEED CHECKLIST

Directions:

1. Draw a circle around each thing below that you really need—something you would find it hard to live well without.

2. Draw a line under all the things you actually have.

3. Put a check in front of the things you believe a child in a developing country cannot do without.

4. If you have fewer checks than circles, write in this blank the things you circled but did not check.

5. Look over all of the items that are underlined only. These are the things you have but could do without.

   List here the three underlined items it would be hardest for you to give up.

   Write here the three that would be easiest for you to do without.

air conditioning
wearing the latest styles
a college education
being a part of the church
pets
expensive food for pet
sports
a family to belong to
stereo
Christmas presents
television
candy
contact with nature
health
hair dryer/curler
hearing or playing music

throwaway bottles/cans
more than 5 shirts or blouses
water
several close friends
housing
bike
paper plates/ styrofoam cups
daily newspaper
dishwasher
meat every day
three meals a day
opportunities to travel
more than 10 tapes
doctor/dentist
quiet place to be alone
public parks

RESOURCES FOR TEACHERS

GROUPS/PUBLISHING CENTERS

1. ALTERNATIVES, P.O. Box 429, Ellenwood, GA 30049. This group is committed to helping people figure out realistic alternatives to materialistic, hyper-consumptive lifestyle patterns. Their newsletter serves as a continual aid and reminder and is readable by students.
2. CENTER FOR MEDIA AND VALUES. In addition to their acclaimed magazine, *Media&Values*, the Center also publishes a growing collection of Media Literacy Workshop Kits™ which include lesson plans and handout masters (plus an occasional video) for group process on topics such as "Parenting in a TV Age," "Selling Addiction," "Images of Conflict," (Gulf War), "Break the Lies that Bind," (on sexism), "Citizenship in a Media Age," and "TV Alert: A Wake-Up Guide to Television Literacy." All are suitable for high school groups and classes. Membership in the Center is $30/year (*Media&Values* only) or $95/year (*Media&Values* plus Workshop Kits.). 1962 S. Shenandoah St., Los Angeles, CA 90034. FAX: 310-559-9396. Ask for free catalog of back issues and kits still available.
3. THE MEDIA FOUNDATION (1243 West 7th Ave., Vancouver, BC, Canada V6H 1B7) is a society dedicated to redefining the way television is used in North America. Publishers of ADBUSTERS QUARTERLY and producers of alternative television commercials, the foundation hopes to redirect over-consumptive messages.
4. MEDIA WATCH is an organization which publishes an informative quarterly newsletter that highlights sexist offenders in media and advertising. 1803 Mission Street #7, Santa Cruz, CA 95060.
5. STRATEGIES FOR MEDIA LITERACY publishes an excellent newsletter, **Strategies** ($15/year), which includes a comprehensive bibliography and teaching ideas. Contact Kathleen Tyner, 1095 Market St., #410, San Francisco, CA 94103.

WRITTEN RESOURCES

1. **CODES OF ADVERTISING.** Sut Jhally's ground-breaking book on the cultural impact of advertising, 1990. Routledge, $14.95.
2. **THE MASS MEDIA.** Neal Bernards. Greenhaven Press, San Diego, CA,1988. This is one of the "opposing viewpoints series," and this book focuses on the influences that the media has on our society. It includes a chapter on advertising that would produce good material for discussion and debate.

AUDIO-VISUAL RESOURCES

1. **EAT, DRINK AND BE WARY.** Extension Media Center of the University of California at Berkeley, 2223 Fulton St., Berkeley, CA 94720. This is a 20 minute color film about nutrition in America and the influence of advertising and food manufacturers in our diet.
2. **STILL KILLING US SOFTLY.** This is an excellent video resource in which the impact of advertising images on society's view of women is explored. Cambridge Documentary Films, P.O. Box 385, Cambridge, MA 02139.
3. **BUY ME THAT: KIDS SURVIVAL GUIDE TO TV.** Films, Inc., 1989 (1-800-323-4222). This 28 minute video deals with how commercials are made in a way that is very appealing to children. Even though it is aimed at younger children, older students would find it interesting.

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